

THE HOLIE
HISTORIE of King Da-
uid, wherein is chieflye
learned those godly and won-
derfull lessons, that is, to haue fine pa-
tience in perfecting our obedience
to our Prince, and church, hon-
our, and also the true and most
faithfull dealings of
friends.

Translated into English by
the reverend Father
John Mather.

AT LONDON
Printed by Iohn Mather
for Iohn Harrison.
ANNO 1679.



AT LONDON

Printed by Henry Miller

for the Trustees

of the British Museum

TO THE RIGHT WOR-
shipfull and his singuler good Mai-

stresse, ELIZABETH BARRET, wife to Ma-
ster EDVVARD BARRET Esquire:

*I. Marbeck wiseth long life and continuall health,
to the pleasure of God.*



O RENDER YOU THE CAUSE
or rather the causes (Righte Wor-
shipfull Maistresse) that first mo-
ued me to take in hande the travell
of this diuine Historie of the holy
Prophet King David: This, in my
iudgement, were not so necessarie,
as it might proue tedious vnto you,
and therefore I omit it, sauing that
thus much I affirme, that aswell in
the writing, as in the deliuering of it to the presse, I not meanelly
regarded that suchie histories as Gods spirite hath left and com-
mended vnto vs in the sacred Scriptures, might be aduanced
before, and infinitely farre aboue those vayne, vnstable, and most
vnfruitfull deuises whatsoener (so I terme them as they are to be
compared with the histories of Gods holy Scriptures) whatsoe-
uer (I saye) proceeding from the penne of man, albeit neuer so
thoroughly dipped in the deapth and foundest parte of that that
mans reason might reach vnto: But muche more I intended to
the vttermoost of mine habilitie, to impayre hereby the credite
aswell of all leude lying legends of vnfound Saintes, consecrated
and canonized in the high Court of Rome, (the soueraigne seate
of that purple Whore, whom the Lorde with the breath of his
mouth shall shortly destroy to the great glory of the Lambe) as
also of all filthy, fonde, and vnfanery songs, bookes, and fancies

A.ij.

farre

The Epistle.

farre unfit and ill beſeeming the eies of baptized Chriſtians. And the better to bring this to paſſe, I haue not only endeauored my ſelfe to be playne and familiar in all things, but alſo (for the more delectation to the Reader) haue continued the hiftorie whole and entier of it ſelfe, without entermingling any matter or diſcourſe that might ſeeme to digreſſe from the order of the Story. And now, hauing in this ſort finiſhed the ſame, and not finding in my ſelfe habilitie ſufficient whereby to expreſſe the thankfulnes and entier affection of my heart, which I would ſhould be maniſeſted vnto you (to whom, as to the right worſhipfull gentleman your husbände, the Lord hath graunted great meaſure of zeale to his trueth, and loue to his poore Saincts) what other ſhift ſhoulde I make, beeing now, as my yeeres and infirmities tell me, trudging to the end of my race, but to yſe this as a pledge of theſe the pre-miſes which the Lord Ieſus alone muſt make abſolute at his coming? This litle booke therefore, in this onely conſideration and reſpect, I humbly dedicate and exhibite vnto you, beſeeching you (right worſhipfull Gentlewoman) that in receyving it at my hands, you will looke into that that my heart hath herein be-
lighted, namely that it be taken as a poore ſupply of the thing which I owe, but (for want of habilitie) can not otherwiſe render. I leaue to be tedious vnto you, beſeeching that I orde that hath a continuall eye to his Church, to preſerue you and your right worſhipful husband long time as bright burning lamps to the comfort of the ſame, and in the end of your earthly pilgrimage, to clothe you, as he hath already choſen and called you, to waite vpon the Lambe, and with him to liue and reigne eternally.
Amen.

I. Regum xvi. Chapter.



When as the Lorde out of his sight
 Had Saul the king reiect,
 Into the prophet Samuel
 This worde he did direct,
 On this wise saying unto him
 How long wilt thou be silent
 For him that I haue call'd away

Fill now the horn with oyle and come, for I haue great belite
 To send thee forth to be that anointed Be thou mine
 Because I haue provided a king among his kinde
 To rule and gouerne Israel make hast and go with speede
 And thou shalt be holie thall goe as I do greatly feare
 That Saul shall take away my life when he shall see thee here
 The Lorde made answer thus vnto him, with thine offering take
 And say thy onely offering is an offering there to make
 Come warning into Israel call him vnto the same
 And whom thou shalt finde among him toll I to thee name
 So then the Prophet took his way, & came to Bethleem to home
 The Elders feared much to see his soyaue coming downe
 Demanding if he came in peace, or what was his intent
 An offering here to make (quod he) the Lorde me hither sent
 Do therefore sanctifie your selues, and come with one accord
 That we together may go forth, and offer to the Lorde
 He sanctified both Iſa, and the Elders also, & caused them
 Exhorting them (as he was bid) with all the rest to go
 Now, as the people stood before the Prophet Samuel,
 He cast his eye on Eliab, whose stature did excell
 Wherefore he gaue within him selfe to thinke, and thus to say
 The Lorde anointed cert only is present here this day
 Then spake the Lorde, let not thy mine nor eye be soauile
 With fauour nor with comelynes, for I haue him refusede
 God doth not see as mortall man; nor looke on outward shewes,
 But doth behold the heart within, & vertue where he growes.

1. Reg. 16. Chap.

Eliab in his fathers sight when he repulse had take,
 Abinadab was brought to proue if he should be forsake:
 But when the Prophet had him seene, he made this answer plaine,
 How that the Lorde had neither cald nor chosen him to raigne.
 When Samma was set forth in place to waite the prophets will,
 And as his brethren sped before, his lucke was euen as ill.
 Thus Isai seuen of his sonnes he brought forth one by one,
 Wherof the Prophet gaue to witte, the Lorde had chosen none.
 Hast thou no more, quod Samuel, of sonnes then here be tolde?
 I haue (quod he) a little one remayning with my folde.
 Let him be set now out of hande send of thy seruants some,
 For we will stay and not sit downe till he be hither come.
 Then was he set out of the field, and from the shepfold brought
 Vnto the Prophet Samuel, as God the thing had wrought.
 This yong mans fauour did excell, in whom such beautie was,
 That with a speciall comely grace all other he did passe.
 Now sayd the Lord to Samuel, arise, do him annoint,
 For this is he whom I do chuse, and vnto thee appoynt.
 The Prophet took his horne of oyle, and with aduise ment good,
 He shed it out on Dauids head before them as they stood,
 And so forthwith returned home to Rama where he lay:
 And David to his folde agayne made speede and went away.
 From that day forth the spirit of god from Saul to David went,
 And vnto Saul a cruell sprite in stead thereof was sent,
 Which vered him full often times, and did him so molest,
 That for the time of all his wittes he was quite dispossest.
 Which greued sore his men to see, wherefore they gan to say,
 Behold how this most wicked wight doth haue the day by day:
 Let there be sought a cunning man, of good and perfect skill,
 On harpe or other instrument, some comfort bring it will.
 Provide me then of such a one, go search both farre and nere,
 Where that the best is to be had, and bring him to me here.
 Then one did say that Isai had a sonne that did excell
 In musike, and vpon the harpe he played passing well:
 A strong and valiaunt man of warre, well made of bone & lim,
 Exceeding wise in his assayes, and hath the Lorde with him.

Then

1. Reg. 16. Chap.

Then sent the king, and made request that Isai would him send
His yongest sonne, that on his sheepe and shepfold did attend.
Who at the kings commaundement prepared therewithall
A simple present with his sonne, and sent him vnto Saul.
So David serued now the king, and in the Court remayned,
Where he was well accept of Saul, and gently entertayned.
His harnesser he became. The king sent once agayne
To Isai, that David should with him a while remayne.
Then David great attendance gave vpon his master Saul,
To be at hande if that the sprite should chaunce on him to fall,
As now and then it came to passe: then David gan to play
Vpon his harpe so pleasantly, that sone it went away.
Now after this the Philistines came with a mightie host,
To warre agaynst the Israelites, & pitcht in Dammims coast.
Then Saul the king of Israel them to resist he goes,
And camped in the vale of Oke, in sight of all his foes.
The Philistines stood on an hill: the Israelites were sent
To stand vpon another hill, a balley them betwene.
And while the host stode at a stay, a Philistine came downe
Into the bottome of the vale, a strong and mighty clowne:
His name at sight Goly of Gath, so bigge and huge a man,
As was in length from top to toe six cubites and a span.
An helmet on his head he had of hard and massy brasse,
A coate of mail vpon his backe of passing weight it was:
A shield & bootes of brasse likewise, which he was wont to weare,
And scarcely could a weauers beame well counterpasse his speare.
Now hauing one to beare his shield, and waite vpon the same,
Agaynst the host of Israel with voyce he gan proclame:
Why come ye out in battayle ray? behold I am but one,
Send out a man that dare assay to fight with me alone:
If he do beate me in this place, then we will all be yours:
If I preuaile with force and might, then you shall all be ours.
This day the host of Israel I do it all desyre:
Send out a man that we may fight and here the matter trye.
When Saul and all the Israelites had heard and heere his spce,
They were with feare astonished, and out of courage quite.

Cap. 17.

Here

1. Reg. 17. Chap.

Here now to David Iſa's ſonne our talke returne ſhal be;
 An Euphratite of Bethleem, a man of good degree;
 This Iſa had vnto his ſonnes in number eight in all,
 And he himſelfe well ſtept in yeres now in the dayes of Saul;
 With whom three of his eldeſt ſonnes into the warres did go,
 Both Samma and Abinadab, and Eliab alſo;
 But David went not out with Saul, for he was gone before
 To feede his fathers ſheepe agayne, and came to Saul no more.
 His father now an aged man, and of the warres afraid,
 Yet thought him of his ſonnes with Saul, and thus to David ſaid:
 Come ſoſth my ſonne, I haſte thee now into the hoſt of Saul,
 To ſee thy brethren how they ſtand, and what thing ſhall befall;
 So carie thou this parched corne, & theſe legges of bread,
 For in their hunger it perhaps may ſtand them in ſome ſtead.
 And to their capteine vnder whom their lotte is ſet to ſerue,
 Preſent theſe choſen in my name, that he may them deſerue.
 If neede haue for ſo thy brethren ſo that they haue gaſes layde,
 Redeeme their pledge, and ſee that all their creditors be payde.
 Then David earlie gat him vp, committing all his ſheepe
 Vnto an other ſkilfull man, to ſende them and to keepe them;
 So going ſoſth, he came vnto the hoſt that lay about,
 Where as he heard the noyſe of warre, & people make a ſhout.
 For both the hoſts were in aray, and ſtood in others ſight;
 Ech one with weapon in his hand as ready for to fight.
 The leauing al his gore with one that no things had in charge,
 He ran and found his brethren out ſaluting them at large.
 And as he ſtood in talk, comes ſoſth great Goly with his daunt,
 Proudoking ſtill the Iſraelites with ſpitefull bitter taunt.
 Whoſe ugly ſhape and mighty corpe did ſo the people fray,
 That they durſt not abide his loke, but ranne from him away.
 Ech one to other ſaying thus, ſaye you this fiend of hell;
 His conynging ſpise to reſt the hoſt of Iſrael;
 Who ſo can him deſpoyle of life, and maſter in the field,
 To him the king his daughter deare, & great rewards will yelde;
 And furthermore he will alſo his fathers houſe to beſtow;
 In all the land of Iſrael from far and neere ſerue.

Iſa ſent
 David to re-
 leaſe his bre-
 thren, but God
 ſent him for
 ſeruance
 of Iſrael.

Now Dauid hearing all the brags the Philistine had made,
 His heart was moued so within that he brast out and sayde:
 What shal be done vnto the man, what honour to his name,
 That beateth yonder Philistine to saue the land from shame?
 For what is this vncircumcised, what power is in his rod,
 That he should thus reuile the host of the true liuing God?
 The people sayd to him agayne as they had sayd before,
 That so it should be done to him, with prayse for euermore.
 Which thing his brother Eliab toke in such spite and hale,
 That he (offended with his talke) began him all to rate.
 What hast thou here to do? (quod he) go home & send thy sheepe,
 Which thou hast left in wilderness without a guyde to keepe:
 I know the malice of thy heart, which so in thee hath wrought,
 That it & pride hath brought thee down to see the battel fought.
 Then Dauid saide, what haue I done? there is some cause ter:
 And so departing farther of he spake the same againe. (taine,
 To whom the people, as before, assured him of all:
 But some that noted well his words rehearsed them to Saul.
 Who caused him for to be fet that he might see the man,
 And being brought immediatly to speake he thus began:
 Let not the king dismayed be, let no mans heart him fayle,
 For yonder bragging Philistine I shall (God will) assayle.
 Thou art not able (quod the king) to cope with him in hand,
 So farre aboue thy power he is, thou mayst him not withstand:
 Thou art but yet a boy in age, and he a man of might,
 Brought vp & traded from his youth in warre & warlike fight.
 Then Dauid to encourage Saul in Gods great power and ayde,
 Can to declare what he of late had done by him, and sayde:
 Thy seruant kept his fathers sheepe that they should not astray,
 Among the which a Lion came to feede vpon his pray,
 I ranne & caught him by the beard, & shooke him by the iawes,
 So that I rid him of his life for all his ramping pawes.
 A Beare likewise with greedy paunch came to deuour his pray,
 Whom I by strength did onely kill before I went away.
 And as thy seruant now hath done to these two beasts in deede,
 I doubt not but this Philistine shall haue no better spede.

I mind (God willing) to remoue the infamy and shame,
 And to reuenge this wicked talke agaynst Gods holy name :
 And as the Lord defended me from Lion and from Beare,
 So from this boasting Philistine he will I do not feare.
 The king well pleased with his talke, gaue leaue & bad him go,
 Beseeching God to be his guyde and shield him from his fo :
 And gaue a charge to put vpon the armour of the king,
 His sword, his head peere, and his shield, and euery other thing.
 Then Dauid did assay himselfe how well that he could do,
 For he had neuer proued them ne wanted him thereto.
 Wherefore he turned to Saul and sayd, I can not go with these :
 So out of all he stripped him to haue his armes at ease.
 With staffe in hand he gat him forth vnto a litle brooke,
 Out of the which five pibble stones into his bagge he toke,
 And so from thence he made his way apace vnto the man,
 No other weapon but a sling he had to fight with than.
 The Philistine then dyue him neare to vie w him that was sent,
 A page befoze him bare his shield as he to Dauid went.
 Now when he saw so yong a man so nakedly arayed,
 Disdaynesfully on him he cast his eye, and to him sayd :
 Am I a dogge that with a staffe thou comdest me to beate?
 So cursing him by all his goddes he gan to fume and freate :
 Come on my childe (quod he) I will dispatch thee in this houre,
 And give thy flesh vnto the beasts and birds for to deuoure.
 Then Dauid not afrayd of him nor any thing he saw,
 Did vse suche talke as he might see he wayed him not a straw.
 Thou comest to me with speare & shield wherein is all thy trust,
 But in the name of God I come to thee in quarrell iust :
 The Lord whose name w wicked mouth thou hast blasphemed
 This day will vse me as a meane to be thine ouerthrow, (so,
 And minds your very carkasses to scatter so on ground,
 That to the foules & rauening beasts a pray you may be found:
 That al the world both farre and neare may know it very wel,
 How that there is a mighty Lord and God in Israel :
 And eke the whole assembly here shall perfect notice haue,
 That neither sword nor speare it is wherewith the lord doth saue.
 For

For sure the battell is the Lords that ruleth in all lands,
 He will this day confound you all, and put you in our hands.
 With that he stepped forth and came with weapon in his fist,
 The other gan to buckle him his malice to resist:
 A stone he had already set and folded in his sling,
 Which at his head he hurled out as hard as he could sling,
 Which (through the Lord) light full vpon his forepart of his head,
 And sanke so deepe into his brayne that downe he fell as dead.
 Then David ran the groueling corps there lying to bestride,
 And from the body with his sword his head he did deuide.
 A sight no doubt that pleased much the Israelites that day,
 But so dismayed the Philistines that they did runne away.
 Then all the host of Israel they shouted at that sight,
 Pursuing them with bloudy swords, & slue them in the flight:
 And chasing them to Ekron gates they gaue them such a foyle,
 That they returned ioyfully and brought away the spoyle.
 Now whē as David had (in God) this mighty conquest wrought,
 He was by Abner vnto Saul before his presence brought:
 And standing with the bloudy head of Goly in his hande,
 The king gan say, whose sonne art thou, giue me to vnderstand:
 My soueraigne lord I am (quod he) the yongest sonne of all
 Of Isai the Bethleemite, most saythfull vnto Saul.

This sayd the soule of Ionathas to David did apply,
 And firmly sought to knit with his by secret sympathy:
 Whom tenderly he did so loue with inward fancy then,
 That greater loue could not be witht amōg the sonnes of men.
 The king also for this his act did cause him to remayne,
 And in no wise would suffer him to make returne agayne.
 With David and with Ionathas a saythfull bond was made,
 That ech of them while life did last should be ech others ayde.
 At which time Ionathas did giue vnto his friend so deare,
 Both cote and cloke, his bow, his sword, & girdle he did weare.
 Now David so behaued him that all men gaue him prayse,
 So saythfull and so circumspect he was in all his wayes.
 The king so well esteemed of him that he put him in trust
 To rule and guyde his men of warre, and leade them as he lust:

B. y.

His

Cap. 18.

The vnmoue-
nable loue
of Ionathas
and David.

His name was prayſed eury where his honour to enhaunce,
 The women alſo ſet him forth with timbrell in their daunce.
 As they the king met at returne from ſlaughter of his foes,
 They ſung this ſong of victorie in meter as it goes. (ſaine,
 King Saul to his great laude and prayſe his thouſande men hath
 But David hath ten thouſand times ſo many kild againe.
 With this the king was very wroth and eke diſpleaſed ſore,
 That vnto him they gaue ſo much, and to the king no more:
 For they (quod he) haue ſet him vp ten times aboue my one,
 And what can he haue more except the kingdome all alone.
 From that time forth he caſt an eye on David ſomewhat ſtraunge,
 Rewarding all that he had done with hatred for erchange.
 It ſo befell the morow next the king to be torment
 With that ill ſprite which oftentimes the Lord had to him ſent:
 Then David as his cuſtome was to be befoze his grace,
 Stood playing on his pleaſant harpe to eaſe him in that caſe.
 The king beheld him earneſtly, and to him ſelfe did ſay,
 I mind this iavelin here of mine ſhall rid him cleane away.
 So in his rage and madding mode at David forthwithall
 He hurld the Javelin in his hand to naye him to the wall.
 But David to aſwyde the ſtroke as one that was full wiſe,
 Conueyed him ſelfe and did eſcape his daunger once or twiſe.
 The king no doubt was much afraid to ſee his purpoſe ſayle,
 And David ſuch defence to haue that nothing could preuaile.
 Wherefoze he ſought all meanes he could his honour to abaſe,
 Withdrew his charge and him remoud into a meaner place.
 This notwithstanding prudently he walkt in all his wayes,
 As one that had the Lord with him ſo to prolong his dayes.
 The king perceiuing how that he in fauour dayly grew,
 Was ſtill afraid that daunger might thereby to him enſue:
 For Iſrael and Iuda both to David cleaned ſore,
 And eke their lone to him ech day increaſed more and more.
 Then Saul attempted David thus: I will on the beſt to
 My daughter Merob, whom thou haſt deſerued well I know.
 Which thing he ſpoke of no good will as he did then pretend,
 But ment thereby the Philiftines might bying him to his end.

When

When David had considered the offer Saul had made,
 Then he agayne with reuerence to him most humbly sayde :
 O what am I, what is my life, my stocke or my degree,
 That I so vile and base a wight thy soule in law should be :
 But how so ere the matter went, when David should enioye
 His wife of Saul, he had conteyned in mind an other toy,
 And minded to defeat him cleane whom he entised so,
 Entending his fornamed childe on Adriel to bestow.
 When was it vnto Saul declared what fauour Michol had
 To David, as it did appeare, whereof the king was glad :
 She shal be his, and by her meanes he shal be caught in snare,
 And fall into the Heathens hands before he be aware.
 Pretending then as he would seeme his very friend to be,
 My youngest daughter thou shalt haue, & be my sonne (quod he)
 And turning him vnto his men, in secret to them sayde,
 Perswade him I praye to cast his saunce on the mayde:
 And say to him, behold the king hath greatly fauour thee,
 In thee he trusteth, as if it were his sonne in law, & hee
 Also his seruants loue thee well, they wish thee so to stay
 E by selfe vpon the kings request, and to his will obey.
 The seruants went & all these things they put in Davids head,
 Whose answer sheweth he would not be by their persuasions led.
 Doth it, saide he, seme vnto you so small and light a thing,
 For me to be the sonne in law to such a mighty king?
 I am a man both poore and base, of reputation small,
 And haue no dowry for to giue, her to enrich withall.
 The men returned back agayne and made a true report
 Of all the answer David gave to them, and in what sort.
 Go yet, quod he, and tell him thus, the king doth nothing craue,
 But of one hundred Philistines their foreskins for to haue,
 That thogh his courage to his name immortall praise may rise,
 And I vpon my deadly foes may be reuenged likewise.
 Now Sauls intent was only this, to bring him into thall
 And danger of the Philistines, to lose both life and all.
 The messengers to David went and told him how it stood,
 What dowry he must seeke to giue to match in Royall blood.

Now hauing good occasion giuen with Philistines to mell,
To be the sonne in law to Saul it pleased David well.

Not many dayes were past when he his promise had fulfilled,
And slayne two hundred Philistines as he thereto was wiled,
Whose skins were brought & giuen to Saul by David & his men,
So that of right he might not hold his daughter from him then.
Wherefore the king did Michol giue to David as his wife,
Who loued him full tenderly even as she loued her life.

Now hauing both the Lord with him, & Michols heart in holoe,
It made the king the more afraid of him an hundred fold.

So deepe a rote had malice caught within his heart and eye,
That vnto David he became a deadly enemy.

But David so behaued him with wiseome as it seemd,
That none among the men of Saul aboue him was esteemd.

Cap. 19.

Wherefore now Sauls hipocrisie which he so long had hid,
Burst out in open crueltie, and caused him to bid

Both Ionathas and eke his men that David they should kill,
Who were full sorry in their hearts, and loth to do him ill.

The first
profe of Jo-
nathas fides
lie to Da-
uid.

When Ionathas perceyued well his father sought to weake
His malice on the innocent, with David he did breake.

And said: my father meanes deceite and seeks thine ouerthrow,
Take heede therfore, it stads thee on thy wiseome now to show.

Go hide thee in some secret place, and keepe thee out of sight:
Untill the morow day put forth the comfort of his light.

And I will stand my father by in field where that thou art,
And do the best I can with him to feele and grope his heart:

And as I find him bent to thee, to kill or eke to saue, (haue
Doubt not but I wil find the meanes that thou shalt knowledge

As Ionathas was in the field and by his father stood,
And hauing talke of David there, he spake of him much good.

Let not the king (sayd Ionathas) agaynst thy seruant sin,
For he hath not offended thee without no: yet within:

Did he not kill the Philistine with daunger of his life,
And brought therewith to Israel great peace in place of strife?

Thou saw it well and did reioyce, now therfore take a pause,
And do not hurt the innocent, no: kill without a cause,

Then

Then Saul gave eare to Ionathas God wot full fapnedly,
 Although he swoze vnto the Lord that David should not dye.
 Yet Ionathas vpon his othe did David to him call,
 Declaring how the matter stood, and brought him vnto Saul.
 With whom he was, and serued him as he had in times past,
 But enuy bare such rule in him that long it did not last.
 For now the warres began a frech, and David by Gods might
 Slew many of the Philistines, and put the rest to flight.
 The king enuying this good lucke which God had David sent,
 Was through the wicked spirit possess, againe to mischief bent.
 For as he fate his full intent was David to haue slayne,
 At whom he threwe with mighty force his Javelin, but in bayne:
 For David shunn the deadly stroke, and durst not bide in sight,
 But gat him home vnto him wife, who saued him that night.
 For Saul had sent his men of armes to garde his house about,
 With charge to see him there dispatcht, befoze that he came out.
 Then Michol like a fapthfull wifegave counsell very good,
 And had him saue himself y night, for sure they sought his blood.
 No other shift she had to make their purpose to pzeuent,
 But at a window let him downe, and so away he went.
 When heeing gone she toke and layd an image in his bed,
 A pillow stuff with Cotish here she put vnder his head:
 Declaring to the messengers that came their lozde to please,
 How that in bed her husband lay not very well at ease.
 Of this they made certificate to Saul to know his will,
 Who had them bring him bed and all that so he might him kill.
 But when the men were entred in and stode by his bedstocke,
 They found not David who they sought, but in his place a block.
 Then Saul of Michol made demaund wherefoze she had done so,
 Deluding him and all his men to let his enemye go:
 Alas (quod she) I could not chouse I so enforced was,
 He threathned me with present death unless I let him passe.
 Thus David being fled away was gone to Samuel,
 To whom he had declared all the case, as it befell.
 From Rama then to Naioth with Samuel he went,
 Remayning there, although that Saul his messengers had sent.

The faithfull-
 nesse of Michol
 choic to her
 husband Da-
 uid.

he seconde
ofe of Jos
athas does
tie.

For they with other prophets mo gan now to prophete,
So that they had no mind to seeke for Dauid earnestlie,
But when as Saul himselfe was come to Naioth where he was,
He then for feare departed thence and fled to Ionathas,
Complayning thus: O Ionathas what cause giue I of strife,
That still thy father and my lord so seeketh for my life,
O Lord God so, quod Ionathas, he deale so cruelly,
Compell all feare, pull by thine heart, trust me thou shalt not dye:
For well I know my father will no one thing take in hand,
But as he doth attempt the same I shall it vnderstand,
And will he now hide this from me he is not so unkinde,
To knowe thy death is secretly, and howe much his minde,
Oh Ionathas thy father knowes, and playnly this doth see,
What faithfull loue and tender heart thou bearest vnto me,
Therefore perhaps he will it hide as though it were not so,
To stay thy heart from pensiuenes and filling it with woe,
But truly as the Lord doth liue, and thou dost liue with breath,
One step there is, and scarcely that betwene me and my death,
What wilt thou haue me do (quod he) declare to me thy minde,
For both in wealth and bitter woe thou shalt me faithfull finde,
Behold (quod he) to morrow next the king doth hold the feast,
Where I should sit at board with him, my come to fill at least,
But let me go into the fields and keepe me out of sight,
Till all the feast be done and past: the third day towards night
If Saul thy father speake of me, demanding to and fro,
Say then I craved leave of thee to Bethleem to go,
Where once a yere a solemne feast is holden there within,
For all the stocke and p[ro]genie of me and all my kinne,
If he be pleased therewithall thy seruant shall haue peace,
But if he do intend me hurt his malice will not cease,
Then shall thy mercy do me good, and with thy hand accord,
Which to thy seruant thou hast made & promise in the Lord,
For if in me there can be found offence in all the land,
Then let me neuer farther go but kill me with the hand,
God thee defend, quod Ionathas, for if I did it knowe
That any harme were toward thee, of truth I would it shewe
Then

Then David sayd, how shal I learne what Saul doth say to thee,
 O? who shall tell me if my lord do answer cruelly?
 Come let vs go into the field, and so they take their way,
 Where Ionathas burst out in words, and gan to David say,
 O Lord the God of Israel, when I haue gropen out
 My fathers minde, or that all these three dayes be gone about:
 If all things touching thee be well, word shalbe brought to thee,
 And if I keepe not touch therin, the Lord then punish me.
 And also if my father Saul do seeke thy blood to shed,
 I will my selfe be thy defence, till thou away be fled:
 And so the Lord keepe and defend thee where so ere thou goes,
 And be with thee as he hath bene with Saul agaynst his foes.
 Now this request of thee I craue, which graunt thou wilt I trust,
 That I may liue my dayes in peace to make thy covenant iust,
 And when I haue runne out my course, the so? my sake to mine
 Thou wilt not cut thy mercy off when that the sword is thine.
 So not euen when the Lord aboue thy foes hath all confounde,
 And lest thee not an enemye aliuie vpon the ground.
 So Ionathas renued his bond, and to the Lord he spoke,
 That Davids foes might it reuenge if that the same were broke:
 And further sware to keepe y bond that was betwene the sowne,
 For Davids body, life and soule, he loved as his owne.
 Then Ionathas to David sayd, to morow both begin
 The feast, whereas the king will spee thy place no man therin:
 Therfore go hide thee out of sight till three dayes passe, no more,
 Make haste & get thee to that place where thou was put before,
 Euen when the matter was in hand, and there remayne and ly
 By Ezel stone, which both direct the way for passers by:
 And I will come & shote three shafts, and they shall light beside,
 As though my marke were therabout where thou thy selfe dost
 Then will I say vnto my boy go hence & tary not. (hide.
 Seeke out with speere & gather vp the shafts that I haue shot:
 And if I call and say to him, they be on this side thee,
 Then all is well, be not affrayde to shew thy selfe to me.
 But if I say, they are beyonde, why standest thou so still,
 The Lord hath sent thee then away, and saved thee from ill.

1. Reg. 20. Chap.

As touching this, and all that we haue spoken of before,
Betwene vs two the Lord shall be a witnesse evermore.

So Dauid hid him selfe abode when Saul the feast began,
Where all the lordes saue he alone were placed eury man.

And Saul did note full wel and marke, yet nothing did he say,
But thought some one or other let did keepe him then away.

But on the next day when he saw his place was voyde agayne,
Of Ionathas he did demaund the cause of his refrayne.

Where is the sonne of Isai? what is the cause (I say)

He doth absent him from the feast both now and yester day?

Then Ionathas made his excuse, and sayd that he was gone

To Bethleem towne, & askt him leaue, for that it stode him on:

For all his kindred there did meete an offering to present

Unto the Lord, and therfore had his brother for him sent.

This is the cause that doth him let to come and keepe his place,

Among the peeres that present be at table with your grace.

Then Saul fell out with Ionathas at word before them all,

The sonne of his rebellious wife he did him name and call.

I know that thou and Dauid both are ioyned in one frame,

Which will be thy confusion, and eke thy mothers shame.

For be thou sure so long as he doth liue vpon the earth,

The kingdome thou shalt not possesse whilst I haue any breath.

Wherfore go seeke and set him out where euer he be now,

By force or any other meane, for sure his death I vow.

What hath he done (quod Ionathas) with eyther hand or breath

Agaynst your royall State, that you haue sworn his death?

That said, heooke his speare at him with discontented brayne,

Which was a signe to Ionathas that Dauid should be slayne.

Whose hart did blede his friends estate and danger to conceiue,

No meate could do wone, and therupon he rose & toke his leaue.

So on the morow which was now his iust appoynted day,

He made his walke into the field and place where Dauid lay:

And while he tried his shafts to shoot, he had his page make hast

and runne & marke them where they light, & gather the as fast.

The boy made hast, and Ionathas shot out a shaft or two

Beyond the place where Dauid lay, as he did thinke to do:

And

And when the boy was at the marke where Ionathas had shot,
 He called vnto him and sayd with heavy heart, God wot:
 Are not the shafts beyond thee now, make hast & stand not still,
 The boy with speede them bzought to him according to his will.
 Then with his bow and furniture away the boy was sent,
 Not knowing ought of that was done, or what his master ment.
 The boy no sooner home returnd with his artillery,
 But Dauid came and to the ground fell thrise vpon his kne.
 With weeping eyes ech other kist, their harts did melt & blæde:
 They wept so long together both that Dauid did excæde.
 Then Ionathas to Dauid said, depart and go in peace,
 And let the bond betwene vs two stand fast and neuer cease.

Cap. 21.

So Dauid to Abimelech Nobs prest his tozney toke,
 Whose soden sight appald him much, so that for feare he spoke.
 And for to know the cause therof demaunded by and by:
 What is the matter thou art come, and hast so few with thee?
 The king (quod) he hath secret things committed to my charge,
 That none may know, wherfore I haue left all my me at large.
 If thou hast any bread or meate, or ought vnder thy hande,
 I pray thee giue it vnto me, for here I may not stande.
 Then he for lacke of common bread did with himselfe deuise,
 To giue him of the holy loaves his hunger to suffice.
 Well yet, sayd Dauid, one thing moze I shall of thee require,
 My harnesse haue I left behinde, my weapons be not here.
 If thou haue any better store I pray thee lend me one,
 The king did send me in such hast that I provided none.
 Here is (quod he) great Goliathes sword, & shew him where it lay,
 If that may haply serue your turne then spare it not I pray.
 A better sure (quod he) then that, and therefore made no stay,
 But toke it vp, and to the king of Geth he went his way.
 Whose court did know him by and by, and therefore gaue it out
 That this was Dauid who was king of Iuda round about.
 Whose prayse the women did set forth aboue all other men,
 Ascribing vnto Saul but one, and vnto Dauid ten.
 Which saying Dauid noted well, and put them in his bress,
 But yet as one that stode in feare lest he should be opprest.

How Dauid
 feigned him
 selfe to be
 madde.

C. ij.

Wher,

Therefore his speech he counterfeit, & played such madding fits,
 That all that saw him did beleene that he had lost his wits.
 From mouth to beard with lothsome sight his filthy spittle ran,
 And scrauld about from doze to doze much like a Bedlem man.
 Then Achis sayd vnto his men, ye see it is of troth,
 This man to be beside him selfe, and wots not what he doth:
 Therefore the haue ye brought him me, as though great neede I
 Of frantike felowes in my sight so foolish & so mad: (had
 Away with him and get him hence, and trouble me no more,
 My pleasure is such frantike men come not within my doze.
 When David had escapde the king by this deuised guyle,
 Within Odollams hollow caues he hid him selfe awhile:
 Who was no sooner there and knowen, but thither did resort
 His brethren with his fathers house, him onely to support:
 And those that were intangled then with det or els with law,
 And such as were disquieted, all such to him did draw:
 And those that so had flockt to him foure hundred were in all,
 And he as capteyne ruled them, they ready at his call.
 And from that place with all his men he gat him to Mizpa,
 A place among the Moabites, where he with fauour lay,
 And made request vnto the king his good will to obtaine,
 That vnder his protection his parents might remayne
 A while with him for their solace, till he did see and know
 What God would do for him and his in theyr distresse and wo.
 The king was well content, and glad that David was so bold,
 And kept them all the while he lay within the fence and hold,
 Where he was warned of the Lorde euen by the Prophet Gad,
 That into Iuda he should go with all the men he had.
 The marching forth came to the wood of Hareth, where he was,
 At whose approaching Saul began, as one somewhat dismayd,
 Some meanes to seke as he might best his state & honour saue,
 And leaning to his speare forthwith began such talke to haue.
 O heare ye sonnes of Iemini, what haue ye take in hande?
 Thinke you the sonne of Isai will giue you house and lande?
 Will he in office you promote great Captains for to be,
 That ye haue thus with him conspired, & none doth tell it me?
 And

And where as Ionathas my sonne with him hath made a bonde,
Yet none of you will mourne with me, nor let me vnderstande:

Then Doeg start him vp and sayd, Abimelech the priest
Had holpen Dauid in his neede agaynst the king most hiest.

Wherfore the king put him to death, with all þe priests ech one, The priests
of Nob are
slayne.
Saue only that Abiathar to Dauid fled alone.

Declaring how that wicked Saul his fathers blood had shed,

For that he had sustayned him, and in his hunger fed.

I thought no lesse, quod Dauid then, but such a thing would fall,

That Doeg would in time accuse thy father vnto Saul:

I am the cause of all this death and great destruction,

Thy fathers house by me are brought to their confusion:

Abide by me, and feare thou not where euer that I go,

For he that seeketh for my life shall seeke for thine also.

It so befell the Philistines their force and might had bent

Agaynst the towne of Keilah, whose utter spoyle they ment.

Which thing when Dauid knew, he sought þe Lords good wil to

Who wold him wth good courage fight, & giue þe ouerthrow. (know,

Then sayd his men, be we not all asrayde in Iuda here,

How much the more shall we to see the Philistines appere.

He asked then the Lord agayne, who did him vnderstand

We should go downe, for he wold giue them all into his hand.

So Dauid with his crue of men made hast vnto the towne,

And fought agaynst the Philistines till he had bet them downe,

And spoiled them of all their goods, and eury thing they had,

And saued the inhabitants, and made the people glad.

Of this the king was certified, and farther to him tolde,

How Dauid with his bond of men took Keilah for his holde.

Wherent the king did much reioyce, and made his reclining so,

That God had now deliuerd vp to him his morfall so,

For that he was within a towne that was of such a strength

To hold him fast, so that he might dispatch him at the length:

And so prepared him an host of warlike men and soute,

To take his way to Keilah the towne to siege about.

Now Dauid being ware of all the mischief Saul had wrought,

Began to call vnto the Lord, and thus he him besought.

Cap. 23.

Dauid saued
the towne of
Keilah.

O Lord the God of Israel thy servant heares report,
 That Saul with might and power intends to Keilah to resort,
 The same (for my sake) to destroy: god Lord I aske of thee,
 Will they that dwell in Keilah to Saul deliver me?
 Will he come downe, as it is sayd, god Lord thy seruant tell?
 He will (quod he) come downe and bring the host of Israel.
 But will the men of Keilah deceiue both me and all?
 Yea (sayd the Lord) they will of truth betray thee vnto Saul.
 Then Dauid out of Keilah departed by and by,
 And sought abode to finde a place where he might safely ly.
 At last within the wilds of Ziph he got a place, and lay,
 Where Saul for him did hunt about, but yet he mist his pray.
 As Dauid lay with fearefull heart within the wilderness,
 Came Ionathas to comfort him in his great heavyness.
 Feare not (quod he) in any thing, no: trouble not thy minde,
 My fathers hande, assure thy selfe, thy presence shall not finde.
 Thou shalt be king of Israel, and I next after thee,
 The which my father knoweth well, and oft hath tolde it me.
 And so the band was once agayne renued on their partes,
 When ech of other toke his leaue with heauy carefull hearts.
 Now while that Dauid lay in Ziph, the Ziphites tolde to Saul,
 How that both he & eke his men lay in the thicket all.
 Graunt mercies (said the king) my friends, but this you must me
 If all be true he lacks no shifts, and therfore marke his haunt:
 And search me out his lurking dens the wilderness about,
 And him with well appoynted men I minde to ferrit out.
 But Dauid being ware of this prevented all his foes,
 And so vnto the wilderness of Maon forth he goes.
 Where he had not bene very long or that he heard it sayde,
 How Saul was comming after him, of whom he was afrayde.
 And gat him vp vnto the rocke to keepe him out of sight,
 The king pursuing him at hand with his great power & might.
 So much that they were almost met and of ech others leape,
 But that it so fell out by chance a mount was then betwene,
 Which Saul had almost compassed with armed men about,
 That neither he no: yet his men could any way get out.

The thirde
 profe of Jo-
 nathas fide-
 litye.

Thus

Thus taking thought how to escape his cruell enemye,
 The Lord prepared present helpe in his extremitie. (could,
 The Lord came the king should home returne with al the spoyle he
 The Philistines were in his realme and made what spoyle they
 When Saul left of to persecute, & David gat him thence, (would,
 To wildernes of Engadi, a place of sure defence.

When Saul was come from following the Philistines agayne, Cap. 24.
 And was informed credibly where David did remayne,
 He tooke thre thousand chosen men and went to Engadi,
 To seeke out David and his men which lay in rocke on hye.
 But by the way it fortuned the king to steppe aside
 Into a cane to ease him selfe, which was both large and wide:
 Where in the inward parts therof lay David and his bande:
 Behold (sayd they) thine enemye is now within thy bande:
 According as the Lord did say and promise long ago,
 That he would give him vnto thee, thy will with him to do.
 Then David rose with stealing steps and got behinde the king,
 And from his garment cut a lap, and did none other thing.
 This being done soithwith he felt a pricke of conscience,
 As though agaynst his lord and king he had made some offence.
 The Lord: (quod he vnto his men) defend me from this thing,
 And graunt that I lay not my hande on Gods annoynted king.
 As truly as the Lord doth liue, till God his time hath sent,
 I will not lay my hand on him, nor yet thereto consent.
 So stopped he alway his men from doing hurt to Saul,
 And would not suffer ought of them vpon the king to fall.
 When Saul was gone out of the cane, then David did not slack,
 But went and cryed after him, wherent the king went back:
 To whom with all obedience, as subjects ought to do,
 He stouped downe vnto the ground and spake him thus vnto.
 O lord and king what credite hath the words of them that say,
 How David goeth about thy hurt in all that ere he may.
 Behold this day thine eyes haue seene howe the Lord thee gaue
 Into my hands, if that I would, when thou wast in the cane.
 Some bad me kill thee out of hande, but yet I did refrayne,
 And would not lay my hands on him who in the Lord did reigne.

Behold

Behold and see within my hand a piece of thy coate lap,
 I might as well haue killed thee when this to thee did hap:
 Therfore thou mayst consider well no wickednes in me,
 And that I neuer in my life committed fault to thee:
 And yet thou hunttest after me, away my soule to take,
 The Lord be iudge betwene vs both, my venger him I make.
 But God forbid agaynst my lord that I should once but thinke,
 In subiects hearts such wickednes ought neuer for to linke.
 Then after whom art thou come out to hunt so cruelly,
 A dogge that hath no life in him, or eke a seely flye?
 The Lord which is a righteous God be iudge & plead my cause,
 And keepe me from all violence that I offende no lawes.
 What voice (quod Saul) is this that so is come vnto mine eares?
 Ist thine my sonne? and therewithall he poured forth his teares:
 Thy goodnes farre surpasseth mine, thou hast done good for ill,
 And thou hast put my lot aside whom thou mightst easily kill:
 For who is he that of his foe that bauntage hath to slay,
 And yet will suffer him vntoucht in peace to go his way?
 Wherefore the Lord reward it thee, and make thee recompence,
 For that thou suffrest none at all to do me violence.
 I know full well, and do confesse the kingdome of this lande
 Shall after my decease be thine, and come into thy hande:
 And that I may make sure account of thy good will to mee,
 Swear that my name & that my seed shall not be hurt by thee.
 Then Dauid made a bond with him to keepe it constantly,
 And so departed to an holde from Saul his enemye.

Cap. 25. And after that he went vnto the forest of Pharan,
 Where Nabal his abiding had, a riche and welthy man:
 Who had a thousand goates by sale, & eke three thousand sheepe,
 Which were defended all by him and those that did them keepe:
 For all the while those shepheards lay by Dauid thereabout,
 They mist no goods, nor had no harme by Dauid nor his route.
 Wherefore he being in distresse and want of things to eate,
 Did send to Nabal, shearing sheepe, for vittels to intreate,
 Who then refused churlishly to helpe him at his neede,
 And moued Dauids patience agaynst him to procede.

The great
 gentleness of
 Dauid com-
 pelled Saul
 his enemy to
 yelde.

Of the chur-
 lish parte of
 Nabal.

Inten-

Intending to destroy his house, his cattell sheepe and all,
 And soz to leaue not one aloue to pisse agaynst the wall,
 Had it not bene that Nabals wife Abigail by name,
 With wisdome and discretion had well appeased the same.
 In whom he blessed God that day that her to him had sent,
 To kepe him from his owne reuenge, & from the thing he ment.
 Which woman was of such a grace, and of so pure a life,
 That Dauid after Nabals death did take her to his wife:
 And toke an other of the stocke of Israel also,
 For Saul vpon one Psaltiel his Michol did bestow.

Cap. 26.

When Dauid had bene after this among the Ziphites spide,
 They went to Saul and made report where he and his were hid.
 And ther vpon he toke to him three thousand of his men,
 And went vnto the wildernes to seeke soz Dauid then.
 And pitched vp his tents vpon the hill of Achila,
 Which lieth ouer Iesimon hard by the common way.
 When Dauid sent about his spies to know the certayntie,
 If that the king were come oz no with such a companie.
 The thing now being vnto him affirmed to be true,
 He made him selfe a priuy spye and went the hoast to vieue,
 Beholding well his Lord and king and Abner how they lay,
 With all the people round about, so gat him sone away:
 And asked both Abimelech and eke Abisai,
 Who would into the hoast of Saul go with him priuily.
 Abisai offered him selfe and pleased forth in sight,
 So went they forth as secretly as they could go by night.
 Into the hoast when they had put them selues in hazarde deepe,
 Behold the king with all the rest lay hard and fast asleepe.
 Then sayd to him Abisai, God hath deliuerd now
 Thine enemy into thy hands in forme as thou seest how.
 Giue leaue therefore that I may giue but one stroke with my
 And he shall neuer after this put thee in any feare. (speare.
 So God forbido (sayd Dauid then) soz who can moze oz lesse
 Lay hand vpon the Lords anoynt, and be therein giltlesse.
 As truely as the Lord both liue the Lord shall do his will,
 In battell oz by other meanes, before I do him kill.

Of Dauids
 faithfulness
 to Saul.

D. J.

The

The Lord me keepe both now and ay my hand I neuer moue
 Against the Lords annoynted king, whom I am bound to loue.
 Then Dauid sayde and softly went till he came vnto Saul,
 And tooke his speare and water cruse, and went away withall.
 No man then saw ne marked it, ne tooke thereof no keepe,
 For God had cast vpon them all a dead and heavy sleepe.
 Then Dauid gat him to an hill, where he alonde did call
 Vnto the people in the hoast, and Abner most of all.
 O Abner Abner hearst thou not howe I do call to thee.
 Whose that (quod he) that so doth cry vnto the king and me?
 O Abner art not thou a man most chiefe in governing,
 Why hast thou then no better kept this night thy lord & king?
 For one there was that entred in this night thy lord to slay,
 Whose enterpryse by weapon strong thou didst not seeke to slay.
 In this ye haue offended all, and woorthy are to dye,
 In that ye haue not kept your Lord with moze securitie.
 Beholde & see your masters speare which at his head did stande,
 And eke the cruse of water both, they are now in my hande.
 My son (quod Saul) is this thy voyce that cometh to mine eare?
 It is thy seruantes voyce (said he) that liueth in great feare.
 Why doth my lord thus persecute his seruant so at large,
 In whom there can no fault be found him iustly for to charge?
 If that the Lord hath stirred thee to worke me all this smart,
 Then let him smell a sacrifice out of a patient hart.
 But if from wicked men do come the cause of this discorde,
 Then they and their deuises be accurst before the Lord.
 For they haue wronged me and seeke to dispossesse in fine,
 Of that which in my Lord my God is due to me and mine.
 Seeke not therfore to suck my blood, thou seekest but a flye,
 As he that seekes the seely birde to murder cruelly.
 Then Saul confessed his offence and wrong that he had done,
 Desiring Dauid to returne, and called him his sonne:
 And said he would him hurt no moze, nor vse extremities,
 Because his life that night had bene so pretious in his eyes.
 And that with griefe he felt remorse of folly dis him touch,
 And played the foole, and in his wayes had erred very much.

But

But David knowing Saul to haue his promise broke before,
 Would not returne, his sugred words to credite any more.
 But bad the king behold his speare, which he helde vp full trim,
 And wold him send and it should be deliuered vnto him.
 The Lord my God reward ech man, and eury man preserue,
 As his vpight and honest deedes and sayth shall best deserue.
 For though the Lord deliuered thee into my hands this day,
 Yet on the Lords annoynted king my hand I would not lay.
 As I haue alwayes pittied thee, and neuer bene thy foe,
 Euen so the Lord be mercifull to me in all my woe.
 Then he departing to him selfe complayned inwardly,
 And said, no doubt the day will come that he will murder me:
 And I no better way can finde this mischiefe to withstande,
 Then flye vnto the Philistines for succour in their lande.
 So he from Ziph to Geth that time his iourney did addresse,
 To make his suite to Achis king for helpe in this distresse.
 Where David with his company and his two comely wiues,
 Did place the selues, & minded there to passe & spend their liues.
 But yet misliking to remayne in Geth that Citie great,
 Some countrey place for to possesse he did the king intreate.
 At whose request he gaue to him the towne of Ziklag then,
 Whereto he went and dwelled there, both he and all his men.
 Which towne had euermore the name and counted to pertaine,
 Vnto the kings that wonted were in Iuda for to reigne.
 He and his men had there remaynd not fully halfe a yere,
 When he played rex, and ouerranne the countrey eury where.
 The Gersurites, Amalekites, the Gethites did he drive
 Out of the lande, and slue the rest, not leauing one a liue.
 And kept them so they could not passe to Geth no maner way,
 To tell the king how that he did them vse from day to day.
 And often bringinge lade with spoiles to Geth he wold the bring,
 And make presentment of the same in presence of the king. (brought,
 Who musing much from whence such store of spoiles & prizes he
 Would aske what countrey he had robd, & for y same had sought.
 Among the Iewes, and such (quod he) as Southwardly are set,
 I haue bestowed my selfe the spoiles and booties for to get.

D. is.

Thus

- Thus making Achiz to believe he hated Israel,
 Became his man, and was staynd with him for aye to dwell.
- Cap. 28. It so befell the Philistines to battell did addresse
 Them selues against the Israelites, and sought them to oppresse.
 Then Achis vnto David sayd, thou shalt go forth with me
 Vnto the battell, thou and all the men that are with thee.
 If thou (sayd he vnto the king) be pleased I shall go,
 Then shalt thou see and well perceyue what I thy man can do.
 But when the lords of Philistines the Hebrewes saw a far,
 Which came behind w Achis men, demaunded what they war?
 This David, said the king, that serud king Saul in Iewish ground,
 Who I haue long staynd with me, and very faithfull found.
 The lords gan frowne & much mislike, & saide he should not go,
 least he in fight would giue the slip and be their mortall fo,
 For why? he could deuise no way in all the world so good
 Sauls loue to win, as to embzue his weapon in their blood.
- Cap. 29. Is not this he whose fame they sang in daunces heretofore,
 Ascribing somewhat vnto Saul, but vnto him much more.
 Then Achis called David forth, and sayd to him his minde,
 As truely as the Lord doth liue I found thee ever kinde:
 So honestly thou hast thy selfe behaued aye with me,
 That from the first day hitherto I can not burden thee,
 But so it is, those lords of mine such fauour do not beare
 As I would wish they did to thee, but somewhat stande in feare.
 Wherefore our pleasure is thou shalt returne with all thy men,
 And take thine ease till we appoynt thy service where & when.
 What haue I done (quod he agayne) what matter canst thou
 That I may not to battell go so ayde my lord & king?
 Of truth (sayd he) I haue thee tried to be a man vpight,
 And as an Angell of the Lord I take thee in my sight.
 Yet since my Nobles towards thee do beare a burning harte,
 A greater mischief to preuent we will that thou depart
 When David and his men with speede vnto his home returned,
 And found what hanock there was made, & al their citie burnd.
 The Amalekites had rushed in of malice and of spite,
 And all the people in the towne by force had taken quite.

When

When David saw their cruell spoiles and fury to be such,
 Their wiues and childzen led away, it grieved him very much.
 And being then it doubtfull plight what he might best devise,
 For that the people ready were agaynst him for to rise,
 And seeke to stone him vnto death, vnto the Lorde he dyue,
 To know if that his pleasure was he should those men pursue.
 Yea (sayd the Lord) pursue them all, and make no longer stay,
 Make speede, thou shalt them ouertake and get agayne the pray.
 So in pursuing after them he chaunced for to finde
 A certayne sicke Aegyptian left in the field behinde,
 Who being well examined did vtter all he knew,
 And told him when and where he might Thamalekites pursue.
 And brought him iust vnto y^e place where they were laid along,
 Disperst abrode and making chere, with dauncing & with song.
 Then David did bestirre himselfe, and ere the morning light
 He slew them all, saue that a few escaped in the flight:
 And did recouer all his goods, his people eurychone,
 His men, their wiues and childzen al, so that there lacked none:
 Beside the spoiles that they had got by this their bloody fall,
 Whereby and that abundantly they were enriched all.
 Thus then returnd he gaue rewards, and sent about his giftes,
 To all his friends that him releued when he was put to shiftes.

This victorie vpon his foes when David had obtaynd,
 To Zikleg he him selfe retirde, and there two dayes remaynd.
 Behold to him the third day came one from the hoast of Saul
 With mourning weede, and at his foote befoze him then did fall.
 The king forthwith askt what he was, & bad his message tell:
 I am (quod he) escaped from the hoast of Israel.
 What newes (quod he) are stirring there, & how do matters go?
 Both Saul (sayd he) and Ionathas are slayne with many mo.
 How art thou sure that Saul (quod he) and Ionathas are slayne?
 Vouchsafe (sayd he) I king to heare, & I will make it playne.
 As I by chaunce vnto the mount of Gilbo toke my way,
 With mazed minde I found king Saul vpon his speare to stay:
 When he demaunding who I was, and I confessing playne,
 Besought me to dispatch his life, and rid him out of payne.

2. Regum.
 Cap. 1.

Here Saul
 is slayne.

D. iij.

And

And therupon I slew him straight, and toke away with me
 His crowne, his bzacelet on his arme, which I haue bzought to
 Then Dauid rent & toze his clothes, both he & all his men, (thæ.
 For sorow that the Israelites had such misfortune then.
 He did abstayne from meate that day, & mourned for king Saul
 And Ionathas, that now had lost their liues their men and all.
 Then Dauid did cōmaund the man y had these tidings bzought,
 To tell what countrey man he was, and to dissemble nought.
 I am my soueraigne Lord (quod he) as one to Israel sworne,
 And yet of truth an Amalekite in countrey bred and borne.
 How is it then (quod he agayne) thou wast not soze afrayde
 To kill the Lords annoynted king as thou thy selfe hast sayde?
 Then Dauid gaue his men a charge to rid him out of breath,
 For that this haynous fact of his deserueth iustly death.
 For he had with his mouth confess that he the king had slayne,
 Wherfoze of right blood asked blood to be reuengd agayne.
 This done the kings surpassing grieve did not at all relent,
 But did for Saul and Ionathas thus bitterly lament.
 O noble king of Israel thus murthered on the mount,
 Thy mighty capteins ouerthrowē of whō thou madest accout.
 Let neither Gath nor Askalon be tolde this heauy chaunce,
 Lest that y daughters of y heathē triumph with song & daunce.
 On you ye mountaynes Gilboa your lord and king is slayne,
 Upon your fields be no increase for lacke of dew and rayne.
 The shields of all the mighty men are cast downe for a spoyle;
 The shield of Saul, as though he had not ben annoint with oyle.
 The bow of Ionathas my friend it neuer turned backe,
 Nor yet the sword of Saul my lord of pray did neuer lacke.
 How louely were they in their liues, how pleasant to behold,
 And in their deathes they neuer were deuided nor vnfold.
 More swifter then the Eagles soules to flye vpon their pray,
 And stronger then the Lions were to beare the spoyle away.
 Ye daughters now of Israel bewayle your Lord king Saul,
 Who clothed you with scarlet robes, with purple, & with paul.
 His power, his might, his strength, his life, & all is gone you see:
 O Ionathas my dearest friend my hart doth blede for thee.

Thy

Thy friendly loue and sayth to me so wonderfull it was,
That all the loue that women haue it did surmount and passe.
O Lord how are the mightie men osethrowen in Israel,
Their warly weapons all destroyde that pitie is to tell.

Cap. 2.

When Dauid had lament the death of Saul and Ionathas,
He went and asked of the Lord his pleasure what it was :
Demaunding whether that he should to any Citie go,
Or place that were within the lande of Iuda, yea or no.
The Lord said vnto him, go vp. And whither Lord, quod he ?
To Hebron (sayd the Lord agayne) this answere take of me.
Then Dauid went with his two wiues, the one a Iezralite,
The other Nabals wife that was the welthy Carmalite.
He toke the men also with him that of his troubles felt,
Who with their households al within y towne of Hebron dwelt.
Then came the men of Iuda forth to him with one accorde,
And did annoynt him for to be their king and soueraigne lord :
And told him of the faithfulness of Iabes done of late,
In burying Saul as did become a prince of high estate.
Then Dauid sent Ambassadors the Iabites to commende,
For their great loue and kindnes shewd to Saul at his last ende.
The Lord (quod he) do blesse you all with mercy for your fact,
And I will do the like to you for this your godly act.
Therefore now let your hands be strong, & turne your hearts to
For Saul is dead, & Iuda hath me chose their king to be. (me,
So Iuda onely claue to him, the rest of Israel
To Isboseth the sonne of Saul they sticke to him as well.
Now Dauid Ioab did appoynt his generall to be,
And Isboseth did Abner chose his men to ouerse.

The wars betwene these houses two increased more & more, Cap. 3.
But Dauid had the stronger hande, the other weakned soze.
For Abner went from Isboseth vpon displeasure take,
And with king Dauid secretly a saythfull bande did make :
And Michol he brought home agayne, the kings beloued wife,
Whom Psaltiel did neuer touche by way of spotted life.
But or he could the rest all bring about effectually,
He was by Ioab murdered, and that most Judally.

Which

Which soze agréued Dauids heart, as one that giltles was
 Of Iobas shamefull wicked act which he had bzought to passe.
 Therfoze to Iobas then he wisht, that for his small regard
 Both blood and plagues on him & his might fal for his rewarde.
 And that he should go with the rest & bring the coarfe to graue,
 In sackcloth & in mourning wede, he strait comādemēt gaue.
 Him selfe all full of heauynes, with sad and heauy chēre,
 Came after Abner as he went, even next vnto the bāre.
 And as they layd him in the graue according in Hebron,
 The king and people all they wept to see the earth put on.
 But Dauid mourned most of all since treason did him kill,
 And knowing that by natures course he might haue liued still.
 Now when the people came to feast, as they were wont to do
 At burials, the king to eate they could not bring vnto.
 By that they knew that Abners death the king had neuer ment,
 But Iobas grudge did worke it out without the kings consent.

Cap. 4.

Here Isbo-
 seth is slaine
 trayterously.

It so befell that Baana and Rechab sought the way,
 How they their lord king Isboſeth might craftely betray.
 The meane was this, they saynd the selues gret marchants for
 Came to y^e pallace of the king his cozne & grayne to see: (to bee,
 Where they by chaunce found him a slepe, & slue him as he lay
 Upon his bed, & bzought from thence his head with them away
 To Hebron, where king Dauid was, and sayd, beholde and see,
 Here is the head of Isboſeth thy moztall enemye.
 For through the might that god hath giuen in working of this
 Thou art auenged both of Saul & also of his seede. (Deede,
 Then Dauid sayd vnto the men that bzought to him the head,
 As truely as the Lorde doth liue ye are as good as dead.
 As you do now so one did once Sauls death to me report, (sozt,
 And made account such newes as those should please me in like
 And looked for some great rewarde for y^e good newes he bzought,
 But al the matter went awry agaynst his meane and thought:
 For he was slayne and put to death for his most wicked prānk,
 And so he lost both life and all his labour and his thanke.
 So shall the wickednes of you which haue the righteous slayne
 Upon his bed, be recompēd with blood for blood agayne.

Then

Then hauing fete and hands cut off for eury man to see,
 Were hanged ouer Hebrons poole as other felons be.
 As for the head of Isboseth the kings good pleasure wolde
 It should in Hebron be entombed, with Abner that was kilde.

Then came the Tribes of Israel to Dauid flockingly,
 As to their king and soueraigne lord, with him to liue and dye.
 So being now the lord and king of all the Israelites,
 He gat him to Ierusalem, and to the Iebusites:

Cap. 5.
 Dauid is an-
 noynted king.

Who bragging much vpon their hold of Sion where they dwelt,
 By force of armes he wanne the same, as many of them felt.
 The Philistines now hearing tell of Dauids power and might,
 Came to the vale of Raphaim agaynst him for to fight.

Who then demaunded of the Lord to know his will therein,
 And whether that the Philistins or he should honour win.

Go vp (sayd God) and linger not while they be in thy lande,
 For I assuredly will giue them all into thy hande.

So Dauid went him forth and came to Baal Perazim,

Where that he smote the Philistines as God had said to him.

Then gan he say, O Lord my God thou hast mine enemies all
 Denided them, as waters do deuide them when they fall.

The Philistines for hast do leaue their ffools all behinde,

And Dauid and his men do burne as many as they finde.

Yet once agayne the Philistines came forth to fight with him,

And brought their armie whole into the vale of Raphaim.

Now compasse the behinde (said God) & watch the well, & when

They come against the Pulbery trees the onset giue you then.

So Dauid then obeying God a conquest did obtaine,

From Geba vnto Gazer towne the Philistines were slayne.

Cap. 6.

Some after this the king prepared to set the Arke of God,

With thirty thousand chosen men of Israel and od.

And so out of Ierusalem he went his men with him,

To set and bring away the Arke from Kirjath Iarim.

And that he set with carefull hede vpon a Charret new,

And from Abinadab his house he decently it drest.

Two of his sounes dzaue forth the same, Vza and Ahio,

The one before, thother behinde the Chariot did go.

C. f.

The

The king and all the Israelites made melody, and played
Triumphantly before the Lord as they the Arke conuayed.
But when the king did see the hangings of God on Vza light,
And strike him dead, because he toucht the Arke y^e wet not right,
He was aserd, and durst not seeme to d^rine it as before,
But left it Edom for to keepe till he had learned more,
Where it remaynd about th^ree months, wherby both him & his
The Lord of hostes with great increase abundantly did blis.
Then was it tolde to David how the Lord had Edom blest
And all his house, since that the Arke of God had bene his gest.
Then David went and brought the Arke of God from him away,
With all the triumph and the ioy that could be had that day.
For as the Levites bare the Arke and had sixe paces gone,
An Ox and eke a fatted beast was offred by alone.
And David daunced before the Arke as it was d^riven there,
And had a linnen Ephod on vpon his other gere.
So all the house of Israel brought forth the Arke with shoute,
And frompet blowing as they went, the people rang all about.
But when as Michol Davids wife saw him so daunce & spring,
She grew in great disdain therat, and did mislike the thing.
Yet notwithstanding when the Arke was setled in his place,
He made his offerings to the Lord of mercy, peace and grace.
Which being done and finished, the people he did blisse,
And to them all of banquet meate dealt something more or lesse.
Then he dismissing all the folke assembled in that place,
Returned home vnto his house to blisse it in like case.
Wher Michol meeting him could not forbear, but thus did say,
God God how glorious was the king of Israel this day,
Which seemed in thy maidens eyes vncovered like a sot,
Wherby of them and other mo great hatred thou hast got.
It was before the Lord (quod he) that I did daunce and sing,
Who ouerthrew thy father Saul and chose me to be king,
And made me ruler ouer all the people Israel,
Reiecting Saul and all his house, as thou thy selfe canst tell.
And yet if my humilitie be grienous in thy sight,
I will be make in mine owne eyes before the Lord of might,

Michol des-
pisedly dis-
dained for daun-
cing before
the Arke.

And

And of the mayden seruauntes here which thou hast spoken of,
I shall be had in honour great, when they at thee shall shofte.

When God had settled Dauids raigue, and him & his had blest,
And with all Princes rounde about had giuen him peace & rest,
Gode glorie to aduance he sought, and bended all his heart,
And to the Prophet Nathan then his minde he did impart.
Behold (quod he) how that my house is buylt with Cedre trees,
And yet the Arke hath nothing els but curteins as thou sees.

The Prophet sayd, do what thou hast determined to do,
For God which hath respect to thee will set his hande thereto.
Thus Nathan spake befoze he knew what Gods good pleasure
And did receiue a countermaund befoze y night did passe, (was,
That wold him go vnto the king and do him vnderstand,
That Salomon should buyld Gods house & he not takt in hand.

When Dauid beeing certified what God him selfe did say,
He sat him downe befoze the Arke and thus began to pray.

O Lord my God what great account of me and mine hast thou,
That to such Royall dignitie hast me exalted now?

And yet O Lord I know thou art of such a power and might,
That greater things to bring to passe is nothing in thy sight.

Thou spakest of thy seruants house a great long while ago,
Which vnto men doth not pertaine, but vnto thee I know.

To keepe thy word & promise sure, and make it to be knowne,
Not for thy seruant Dauids sake (O Lord) but for thine owne.

Thou art (O Lord) the onely God that euermore hast bene,
None comparable to thy selfe was euer heard or seene.

And what one people in the earth or nation who can tell,
Is better and beloued more of thee then Israel?

Thou wentest and redeemedst them out of captiuitie,
That they might magnifie thy name and make it great to bee.

With mightie signes & tokens out of Egypt thou hast brought,
Thy people from the nations and from their Gods of nought.

Thou hast elect and chosen them to be thy people ay,
And art become their onely God to serue thee and obey.

And now (O Lord) the word thou hast of me thy seruant spoke,
And of his house, make thou it good, let not the same be broke.

So shall thy name be magnified, and eury man shall say,
 The Lord of hostes he is the God of Israel for ay.
 For thou Lord God of Israel hast thus reueald to me,
 And said, I will now buyld thy house and make it sure to be.
 And therfore hath thy seruauent found now in his heart to pray
 this simple prayer vnto thee to be my helpe alway.
 Let all thy wordes therfore be true that thou thy seruauent told,
 And keepe thy promise vnto him which thou hast made of old.
 And let it please thee for to blesse thy seruants house with grace,
 That it for euer may abide and stande befoze thy face.
 For thou my God hast spoken it, let it be done therfore,
 That thou thy seruauent Dauids house do blesse for euermore.

Cap. 8.
 The victorie
 that God
 gaue to Da-
 uid ouer the
 Philistines
 and other
 strange na-
 tions.

Now after this the Philistines he vanquished by strength,
 And thereby rid all Israel from bondage at the length.
 He smote also the Moabites, and meate them with a line,
 And cast them flat vpon the ground, and made the rest incline.
 And being thus subdued to him, to him they tribute payed,
 In token that they were his men his Maiestie to ayde.
 He fought with Hadarezers hoast, and made a number fall
 Aswell of hoysenmen as on foote, beside his Charrets all.
 The Syrians which ayded him and came his parte to take,
 Of two and twenty thousande men a slaughter did he make.
 Thus David by the might of God did conquer all the lande,
 So mercifull was God to him in all he toke in hande.
 Now after these great victories the king of Hamath sent
 His sonne to David with great gifts, therewith him to present:
 For that he had Hadarezer hisemie subdued,
 Who oftentimes with him and his had open warre renewed.
 As for the spoyles that he did get of siluer, golde, or brasse,
 He gaue it to the house of God what euer thing it was.
 Thus David hauing got a name thzough honoz he had wonne,
 Sat in his seate, and iudged right to eury mothers sonne.
 And calling now to memozy the bond that he did make
 With Ionathas the sonne of Saul, thus openly he spake.

Cap. 9.

Doth any yet remayne (quod he) of all the house of Saul,
 That I for Ionathas his sake may him to honour call:

One

The restoring
of Miphibosech
to the sonne
of Ionathas.

One Ziba then his seruaunt old was brought vnto the king,
That he by talke might see what he could say to eury thing.
Of whom the king demaunded then if Ziba were his name?
Yea sir (quod he) thy seruant is the selfe and very same.
Is there (quod he) yet any left of Saul his line or blood
To whom I may shew mercy to, or do him any good?
Yea, Ionathas (quod he) hath yet a sonne alive I know,
But he is lame vpon his feete so that he can not go.
And where is he (quod Dauid then, hide not if thou canst tell?
He is (quod he) in Machirs house the sonne of Amiel.
Now then whē that Miphibosech was brought to Dauids sight,
He fell to ground, and so did make such reuerence as he might.
Then Dauid said, Miphibosech be not afrayde of me,
For I will for thy fathers sake be mercifull to thee.
Thou shalt enioy thy fathers lands that did to Saul pertaine,
And at my boord thy foode to eate I will thee entertaine.
Miphibosech fell downe and said, what is thy seruant Lorde,
That thou wilt looke on such a dogge, and set him at thy boorde?
Then Dauid said to Ziba thus: the lands and rents of Saul
Vnto thy masters sonne I giue, both vineyard, fieldes and all.
Therefore thou & the men with thee do husband wel the ground,
That foode for Micahs maintenance with plentie may be found.
For now thy lord Miphibosech shall eate his bread with me,
As though he were one of my sonnes, and be no charge to thee.

Micah was
Miphibosech's sonne.

Cap. 10.

Now after this it so befell king Ammon for to dye,
A friend of Dauids in distresse that shewd him curtesye.
Wherefore he thought it reason good to recompence his sonne,
In this respect for that he had his raigne but new begonne:
And thereupon an Embassy to this yong king he sent
To comfort him in heauynes, and for no worse intent.
His Lords and his Nobilitie suspected Dauids men,
And therefore came vnto the king and said vnto him then:
What: dost thou thinke that Dauid doth intend to thee none ill,
Or to thy father that he doth this honour of good will?
His meaning is thy land & strength to search with priuy spies,
And thereupon with might and maine thy kingdome to surprize.

E.ij.

The

The king gaue credite to their talke and thought it verely,
 And therebpon deuised how to worke them villany.
 And so for spite and open shame to Dauid and his land,
 The one halfe of their beards he shaued, & lets the other stand,
 And did their garments all to cut accordingly with toles
 Hard to the buttocks of the men, and sent them home like soles.
 When Dauid heard this misdemeane he willed some to go
 And meete his men, who were ashamed that any should the know.
 So they abode at Iericho untill their beards were growen,
 And then returning home agayne it was no farther known.
 This spite could Dauid not digest for ought that they could do,
 But sought reuenge by open warre and did perfoyme it so.

Cap. 11.

Dauid com:
 mitteth ad-
 ultery and
 homicide.

The next yere Zibba to besiege he sent his souldiours prest,
 But he within Ierusalem abode and toke his rest.
 It chanced so that on a time with some delightfull sightes,
 He walkt vpon his house aboue to recreate his sprites.
 Where he a passing goodly wight espied from aboue,
 As she was bathing of her selfe, with whom he fell in loue.
 And therbpon he sent his man and bad him word to bring
 What was her name, whose wife she was, & eury other thing.
 Word was returnde twas Bethsabe and one Vrias wife,
 Who in the warfares of his grace was ventring of his life.
 He sent for her, and when she came his heart was so inflamd,
 With her to ioyne in filthynes he nothing was ashamed.
 And she returning to her house by Dauid thus defilde,
 Did send him word of certentie howe that she was with childe.
 Then Dauid to anoyde the crime which he apparant saw,
 Deuised meanes her to defende from rigour of the law.
 To Ioab straight he did dispatche a post, and bad him tell
 That he should send Vrias home, to make the matter well.
 And when Vrias came befoze the presence of the king,
 And had discoursed of the warres and eury other thing,
 The king did will him to go home and with his wife to rest,
 To walsh his feete and recreate him selfe as he thought best.
 Vrias toke his leaue and home as Dauid thought he went,
 Who for his seruice in the warres a recompence him sent.

But

But yet in deede Vrias did not moue one foote a way,
 But for that night before his gates vpon the grounde did stay.
 Which thing when Dauid knew he askt what was the cause, &
 He went not home vnto his house, & with his wife did lye, (why
 And rest him there a while with her and eke his friends among,
 Untill he had refresht him selfe vpon his tourney long?
 Vrias said, our soueraigne Lord, the Arke of Israel,
 The tribes of Iuda, they also in tentes and bothes do dwell.
 My Capteine Ioab with his men in open fieldes they lye,
 Abiding hard aduentures there in wether wet and drye.
 And shall I now go to my house there for to eate and drinke,
 And haue the pleasure of my wife? I did it neuer thinke.
 I make an oth euen by thy life, and by thy soule, O king,
 So long the Arke doth lye abroad I will not do this thing.
 Then Dauid wold he should remayne and tary one day mo,
 And on the morow should haue leaue for to depart and go.
 That night he made Vrias drinke, him to prouoke thereby
 To haue a minde vnto his wife, and with her for to lye.
 But as before, so now agayne vpon the grounde he lay,
 And wold not go vnto his house what euer he did say.
 Upon the morow Dauid wrote to Ioab his intent,
 Which letter sealed surely by he by Vrias sent:
 The summe wherof was onely this, he should Vrias frayne
 Vnto some place of seruice there where that he might be slayne.
 Which thing of Ioab being done and Dauid thereof tolde,
 He thought him selfe now safe inough & that he might be bolde.
 When sent he for the woman home, and she became his wife,
 But God was very sore displeas'd with this his sinfull life.

Now Dauid being waapt in shure the Lord his Prophet sent,
 Who did propose this parable to make him to repent.
 Two men (quod he) vpon a time within one towne did dwell,
 The one but poore, the other God had blessed very well.
 The rich man had exceeding store of cattell ore, and sheepe,
 The poore man had in all the world but one poore lamb to keepe,
 Which he had fostered & brought vp with him from day to day,
 Till it grew up and with his babes gan pleasantly to play.

Cap. 12.

Dauid is re-
 proued for his
 adultery and
 homicide.

It eate and dranke with him at home, and in his bosome slept,
 And as a daughter deare to him he caused it to be kept.
 Unto the rich mans house there came a stranger as a guest,
 Of all his sheepe he would not let so much as one be drest:
 But tooke the poore mans lambe away, who had no more but one,
 And so prepared it for his guest, and let his owne alone.
 The king was moued with this talke, and grew in choler than,
 And thought no payne or punishment so much for suche a man,
 And made an oth that breuengd that man should neuer go,
 But should fourefold repay to him whom he had wronged so.
 Thou art (said he) the very man, even thou thy selfe art he,
 The Lord therfore hath bid me come and say thus much to thee.
 He made thee king of Israel, and of his people all,
 And did also deliuer thee out of the hand of Saul:
 And gaue to thee thy masters house, and eke his wiues also,
 And gaue thee Iuda, Israel, and might haue giuen thee mo.
 Why hast thou the so soone forgot the Lord his power & might,
 And fearing not what great offence thou dost before his sight.
 Thou hast Urias murdered, and spoild him of his wife,
 And thinkest now by marrying her to cloke thy sinnefull life.
 From thee therfore & from thy house the sword shall not depart,
 And thou shalt see & feele those plagues, & rue the with thy hart.
 And furthermore he will stirre vp of thine owne stock and race,
 Such as shall take by violence thy wiues before thy face,
 And giue them to thine enemy, who shall in thy despight,
 Misuse them to thine vtter shame, yea openly in sight.
 Thou diddest thy sinne most secretly to hide the same from me,
 But I will do this openly that all the world shall see.
 Here Dauid with repentant hart his wickednes confest,
 And prayed God to send him grace to rectifie the rest.
 Then Nathan being at his hande, said to him by and by,
 The Lord hath put away thy sinne, be sure thou shalt not dye.
 Yet since by thee and thy default thy God sustayneth shame,
 The child that now is borne to thee shall dye & beare the blame.
 And Nathan so departing home the child did sicken soze,
 Whose paine and griefe in euery place increased more and more.

Then

When David fasting for the child besought the Lord with teares,
 To give it health and life withall to runne his race of yeares.
 Great mourning made he for the child, & none could him intreate
 To rise from ground, but there he lay abstaining from his meate.
 The seventh day came, & then the child did end his fatal thread,
 But none durst signifie so much or tell that he was dead.
 For all the while he was alive he would not heare them speake,
 And now to tel him of his death would cause his hart to breake.
 But David through the whispering he saw among his men,
 Perceined well the child was dead, and asked of them then,
 If that the child did live or no: who told him how it was,
 How God had wrought his will in him from life to death to pas.
 When from the earth he lift him up and washed all away,
 Annoynting him and putting on apparell fresh and gay,
 And gat him first unto the house of God to give him prayse,
 And being turned home to eate his seruantes to him sayes.
 O the marvell why thou didst lament thy child while it was here,
 And now that he is gone from hence to be of so good cheere:
 So long (quod he) as it had life I did both fast and weepe,
 For this I thought, the Lord alwaies doth mercy with him keepe.
 And who could tell if that he would his mercy to him show,
 And save the child from cruell death if that his will were so:
 But now he is departed hence it boteeth not to fast,
 Nor yet to weepe, for nothing here on earth is made to last.
 I can not bring his life agayne, but rather I shall go
 To him then he shall come to me, no doubt the truth is so.
 When David knowing Bethsabe to be in heavynesse,
 Went in to her and sought the meanes her sorowes to redresse.
 Who at her time brought forth a sonne one Salomon to name,
 Whom God appoynted to him selfe his temple for to frame.
 While Ioab Rabba to bessege with all his army lay,
 He sent to David messengers, thus willing them to say,
 How he had take the chiefest place of all the Citie strong,
 Where that the pallace of the king and Condites lye along.
 Wherefore he willed David now to come and give the fall,
 That he might haue the prayse him selfe, and Ioab none at all.

A. J.

Then

A care exam-
 ple in a Cap-
 taine.

The ingrati-
tude of the
Ammonites
punished.

Cap. 13.

Ammon re-
uiderth his
sister Tha-
mar.

Jonadab
was p some
of Simeon
Dauid's bro-
ther.

Then David with an armie went to Iobab his true man,
And toyning both the hoastes in one the Citie to he waime.
When he had now the Citie got and eke the king in holde,
He toke the Crowne of from his head a talent weight of golde,
And therewith crounde him selfe as king to the whō he did foyle,
As for the riches of the lande his souldiours had the spoyle.
And calling to his mind y shame which to his mē they wrought,
By all the meanes he could deuise a iust rewarde he sought,
And plaged them with sundry deathes for to increase their wo,
With sword, with saw, with fire, with rope, & many tormentes
Now David as a conquerer returned with his pray (mo.
Unto Ierusalem, the place where most he made his stay.

Now after this the Lord began to stirre his sonnes to strife,
And him to plague for his offence commit with Vries wife.
For Ammon with his sister sayze whom Thamar they did call,
Did fall so farre in loue that he was very sicke withall,
And could no maner way deuise his purpose to obtaine,
For that within her fathers house she alwayes did remaine.
Then Ionadab a friend of his and one of subtil witte,
Came vnto him and counsell gaue for such a purpose fit.
How cometh this to passe (quod he) that thou art wasted so
With inward pensiuenes of minde, and will not let me knowe?
Then Ammon said, O Ionadab I am in loue so sore
With Thamar, as no earthly man can be with woman more.
Why then (quod he) do sayne you sicke, and kepe your chāber to,
And when the king your father comes to see you how you do,
Then aske him leave that Thamar may on you attendāce giue,
And dresse good meates to nourish you, if he will haue you liue.
This counsell his god friend did giue, and he did like the same,
And so he lay and kept his bed vntill his father came,
Whom he in humble wise besought his sister might take payne
To dresse him some good preyte meates to get his health agayne.
The king did graunt, and did commaunde the maiden so to do,
And bad her dresse such holesome meates as he had phansy to.
So Thamar came vnto his house and toke a litle passe,
Wherewith she made him deinty meate that had a pleasant taste,
And

And came & brought the same to him where he was laide alone,
 For he of purpose order toke that eury man was gone.
 When Ammon said, come Iye with me good sister I thee pray,
 No man is here that can vs see, thou shalt not say me nay.
 O good my brother force me not, that were too foule a fact,
 And neuer yet in Israel was heard of such an act.
 This would be such a blot as I should neuer purge the same,
 And thou likewise a great reproch shouldest purchase to thy name:
 Yet rather speake vnto the king we may in wedlocke dwell,
 And liue according to the law, and then it will be well.
 But Ammon stroue and would not cease vntill that he had got
 His filthy pleasure satisfied, would she or would she not.
 And after this vngodly fact all fawse gan abate,
 His loue was not before so much but more was now his hate.
 For when he had defiled her he made no longer stay,
 But in a fume and chafing heate he had her packe away.
 This spitefull blage of thy part is very much (quod she)
 And is as ill as was thy force, and worse if worse may be.
 He gaue no eare vnto her talke, but like a Bedlem brayne
 He turnes her out, & lockes the doore lest she returne agayne.
 And so poore soule away she goes as one without reliefe,
 With ashes cast vpon her head and crying out for grieve.
 Then said her brother Absalon, hath Ammon bene with thee,
 Well, griene thee not but tary here and bide at home with me.
 Now when as Dauid vnderstode of Ammons wicked part
 Which he with Thamar did commit, it griend him to the heart.
 And Absalon bare it in minde although he nothing sayde,
 But thought to haue a iust renenge when al y wind was layde.
 Now after two yeres runne and past it chaunced Absalon
 To sheare his sheepe, and did inuite his brothers eury one:
 The king with smiling countenaunce he did inuite also,
 That with his sonnes for company might please him for to go.
 Not so my sonne (quod he agayne) thine offer is too large,
 All may not go, least that we should put thee to too much charge.
 Yet Absalon requested force, and lay vpon him still,
 But he would not, and yet he gaue him thanks for his good wil.

Ammon is
slayne.

Thalmay
was þ king
of Bethur, &
father to
Maacha Ab-
solons mo-
ther.

Cap. 14.

Then Absalon pretending loue to Ammon, did intreate
That he might go for company more then for any meate.
So many needes not (said the king) thou shalt be but oppress,
Yet since thou wilt, our pleasure is that he go with the rest.
Now Absalon had giuen a charge vnto his wayting men,
When Ammons heart was most in mirth to fall vpon him then.
And so they slue him at the bozbe, the rest were all agast,
Who rose and gat them to their mules and fled away in haste.
Then tidings came vnto the king how Absalon had slayne
All Davids sonnes, which he aline should neuer see agayne.
Wherat the king his garments toze, and to the ground he fell,
His men amazed, and what to do not one of them could tell.
Then Ionadab sayd to the king, let not my lord suppose
That they haue slayne the yong men all, the rumoz falsly goes.
But Ammon (this my lord is true) thine eldest sonne is dead,
For that in heart of Absalon was long determined,
Because his sister he misusde and did such shamefull wrong,
And therfore thought to haue reuenge though he deferrd it long.
Wherfore my lord (I thinke) may well assure him selfe of this,
He shall his sonnes all safe receiue, and none but Ammon mis.
It was not long (as Ionadab had sayd, but they came thither,
And told the newes, and did lament the king and they together.
But Absalon was fled and sought assurance to procure,
And thzee whole yerres with Thalmay king remained safe & sure.
The heart of David somewhat lay to Absalon his sonne,
Which Ioab saw and did inuent a way to haue him wonne.
Which was, a certaine witty wench well spoken in her speech,
Should mourningly come to the king and humbly him beseech,
To graunt a pardon to her sonne which had his brother kild,
As they by great misfortune were a fighting in the field.
In fine the king smelt well enough her talke and her intent,
And asked her if Ioabs head did not thereto consent?
She said it was true, yet quit her selfe so well before her lord,
That by her meanes sayze Absalon was home agayne restord,
Who falling downe before the king he openly him kist,
In token that all former things were quite and cleane remiss.

But

But Absalon some after this ambitiously began
 For to prepare him selfe a king, with Charrets, horse, and man:
 Alluring eury where abrode the people as he met
 With flattering speech, so that they gan on him their hearts to set.
 When he the hearts of Israel from David had withdrew,
 To him he goes and frames a tale, and not a word was true.
 The summe was this: Such time as he in Geshur did remayne,
 He made a vow if euer that he should come home agayne,
 He would serue God accordingly, his fate therfore is now,
 He might to Hebron go with leaue and satisfie his vow.
 The king was very well content. So he did then depart,
 And wrought such treason as was hid within his hollow hart.
 And being there so long no time, but sends throughout the land
 To all the Tribes of Israel, by writing of his hande,
 That whē they hard the trumpet blow the ech mā should accorde,
 That Absalon of Hebron shoulde be the king and lord.
 Yet many of a simple heart with Absalon went out,
 Not knowing of his treason wrought nor what he went about.
 But through the feare and counsell of Achitophel thereto,
 They were perswaded for to ioyne and do as others do.
 For he was very popular and bore a mighty sway,
 And by his meanes to Absalon great strength grew eury day.
 When David being certified how that all Israel
 Did ioyne them selues with Absalon and eke Achitophel,
 Did will his men for to prepare them selues vnto the flight,
 For other meanes he knew of none for to escape his might.
 Make hast (quod he) least that they come vpon vs vnawares,
 And smite the Citie with the sword to bring it full of cares.
 They said to him, what ere thou shalt thy seruants poynt vnto,
 With all our harts and minds we are most ready prest to do.
 Then went he forth with all his folke, saue that he let remayne
 Ten Concubines to keepe the house while that he came agayne.
 So going from Ierusalem vnto a certayne place,
 One Ichari with all his men did follow him apace.
 And when the king saw Ichari he said vnto him thus,
 O Ichari my faithfull friend why comest thou with vs?

David flieth
 fro his sonne
 Absalon.

The fidelitie
 of Ichari the
 sonne of Asa
 this king of
 Beth, as some
 do write.

J. 115.

Returne

Returne vnto Ierusalem and with the king abide,
 For thou art but a straunger here, do for thy selfe provide.
 Thou camst but yesterday my friend, should I disquiet thee?
 I am not sure, nor know what ill or good may hap to mee.
 Therfore returne, both thou and al thy souldiours, and be gone,
 The mercy and the truth of God be with you eury one.
 As truly as the Lord doth liue (quod Ithai agayne)
 I will not hence nor yet depart, but with my lord remayne.
 For in what place the king shal be to venture life or death,
 There will thy seruauent eke appeare so long as he hath breath.
 Come on (said Dauid) let vs go, we will not here abide,
 So went he forth with Ithai and all his men beside.
 The countrey wept all as they went, the people mourned sore,
 To see the king so passe in feare the brooke of Cedron ore.
 When Sadoch with the Leuites came out of Ierusalem
 Vnto king Dauid where he was, & brought the Arke with them.
 Who would it not as then receiue, but bad that Sadoch should
 Go set it in his place agayne, let him do what he could.
 For if the Lord do fauour me heele bring me home agayne,
 And set mine eyes vpon the Arke and Tabernacle playne.
 But if the Lord do playnly say, I haue to thee no lust,
 Then let him worke on me his will, for he I know is iust.
 In secret sort then Dauid said to Sadoch, whom he knew
 To be a very secret priest, and saythfull, wise, and true.
 Returne thou and Abiathar, you and your sonnes also,
 And in the Citie there remayne till we do further know:
 And I will tary in the fields within the wildernes,
 Vntill I reape some friendly fruite of your two saythfulnes.
 Then Sadoch and Abiathar as Dauid willed them,
 Returned with the Arke of God vnto Ierusalem.
 Then Dauid full of grieve and care as one that was distressed,
 Vpon the mount of Oliuet went weeping with the rest.
 With bared head and seete busked, and teares that trickled so
 That they bedewed all the place as they went to and fro.
 As they and he did thus lament, a messenger doth come
 With heauy chere & heauy newes, wherof this was the somme.

Achito-

Sadoch fol-
 loweth after
 Dauid with
 the Arke, &
 is sent backe
 agayne.

Achitophel had ioynde him selfe with Absalon as than,
 And of his counsell and deuise was now his chiefeſt man.
 O Lord (quod he) let be thy will in this my great diſtreſſe,
 That all this frayto; ſhall deuile may turne to ſoliſhneſſe.
 And being now aſcended vp vnto the mount on hye,
 He worſhipped the Lord his God in ſayth vnſaynedly.
 There came to him immediatly, but as a man ſo lone,
 With cloſe of earth vpon his head and garments all to ſoyne,
 One Chufai a faithfull friend, and with well meaning hart
 Made offer in this time of neede his ſeruiſe to impart.
 If thou (quod Dauid) ſhoultſt remayne and tary here with me,
 It would be but a charge to both, as I do playnly ſee:
 But if thou wilt returne and go to Abſalon the king,
 And make as though thou diſt me not regard in any thing,
 But ſay thou wilt him only ſerue as thou his father diſt,
 And that thy faithfull heart to him at no time ſhall be hid:
 Thy wiſedome and thy ſecretneſſe may ſtand me in good ſtede,
 And be a meane their practiſes may not at all procede.
 But Sadock and Abiathar thou ſhalt beſore thee ſinde,
 To whome as to my faithfull friends thou maſt diſcloſe thy mind.
 And whatſoener thou ſhalt heare determined in hande,
 That I with all conuenient ſpede may thereof vnderſtande:
 For both their ſonnes Ahimias and Ionathan no doubt,
 Giue their attendaunce ſo to come if any thing fall out.
 So Chufai departed there as Dauid had him ſent,
 The wickednes of Abſalon and treason to prevent.

Chufai comes
 meth to Dauid
 and who ſendeth
 him to
 Abſalon.

When Dauid was a litle paſt the higheſt of the hill,
 The falſe and flatterer Ziba came with heart all bent to ill
 Againſt his Lord Miphboſeth, with preſents that he brought,
 His maſter to deſeate of all was his intent and thought.
 Now as the king beheld him well and ſtoode himſelfe to eaſe,
 I pray the Ziba (then quod he) what meanest thou with theſe:
 I haue (quod Ziba) aſſes brought the men thereon to ride,
 With bread and meate ſo ſuch as are with thee to eate beſide:
 And where as many of thy folke be ſayntie as I think,
 To quench their thirſt I haue here brought good wine ſo the to
 Then

Cap. 16.
 Ziba comes
 to Dauid to
 deſeate Miphboſeth his
 maſter.

Then David minding Ionathas and pleasures to him done. A
 Did aske of Ziba suddenly where was his masters sonne. To an
 When Ziba falsly gan accuse his master to the king.
 How in Ierusalem he lay in hope of some good thing.
 This day the house of Israel I heard him say (quod he)
 The kingdome of my father shall restore agayne to me.
 When David blinded with the gifts that Ziba to him gaue.
 Had take to him his masters lande, for he the same should haue.
 Whose swift & hasty iudgement might haue better bene deseru'd.
 When so to credite Zibaes words the other yet inherd.
 But Ziba now had that he sought and fell vpon his knees.
 With geuing thanks that he had founde such fauour in his eyes.

Semei cur-
 seth David.

Now when the king was past the hill to go to Bahurim,
 A kinsman of king Sauls came forth and all to cursed him.
 Whose name was called Semei, a spitefull rayling man,
 Whose hands & tong ran all at large, and out of order than,
 Not only rayling to his face with bitter crooked talke,
 But also hurling stones at him as he and his did walke.
 And said: Come forth thou bloodshedder, thou man of Belial,
 The Lord hath brought on thee the blood of all the house of Saul:
 Whose kingdome thou usurpest yet, but long thou shalt not reigne,
 For God hath giu'n it Absalon to whom it doth pertain.
 And so thou like a murderer art into mischief brought,
 Because that thou hast heretofore the blood of many sought.
 Abisai so moued was with this his rayling tong,
 That he could not withholde him selfe but to the king he song.
 And asked leaue that he might go that varlets tong to tame,
 So foule a mouthed Curre to harke to suffer was a shame.
 But David full of patience in no wise would permit
 That any should gaine say his talke, or that he should be smit:
 And said, that railing tong of his the Lord him selfe had sent,
 And therefore no man ought repine or be discontent.
 And see you not how Absalon my sonne is set on fire,
 And seeketh meanes to take away my kingdome and my life?
 If that my sonne dare this to do, what marvell is to see
 The sonne of Iemini to curse and rayle so long on me.

Therefor

Therefore I pray you suffer him to rayle and curse his fill,
 For so the Lord hath broken him to execute his will.
 It may be that the Lord will looke on mine affliction,
 And do me good for this his curse and malediction.
 So David going with his men forth still vpon his way,
 The spitefull tong of Simei would neuer stint nor stay,
 But cursed him, and took vp stones and durt and earth to sling,
 And boode of order, feare and wit, he hurles them at the king.
 So David being with his men all weary, thought it best
 Within the towne of Bahurim to stay and take his rest.
 And in meane while came Absalon vnto Ierusalem
 With all his route, Achitophel for his part ayding them.
 Then Chusai the Harachite to Absalon doth go,
 And pressing neare vnto his seate he gan salute him so:
 God saue the king, God saue the king. And ist (quod he) even so?
 Is this the kindnes that thou wilt vnto king David show?
 Why dost thou now forsake him thus, & come & cleaue to me?
 Why dost thou not stick to thy friend that stands in neede of thee?
 Not so (quod he) for whom the Lord and all the people chuse,
 I will obey and serue with heart, and neuer him refuse.
 To whom if not to thee his sonne should I my duty bowe?
 On thee my seruice to bestow I minde God willing now.
 Then Absalon to counsell went, and first he sayd vnto
 Achitophel, declare thy minde what we were best to do.
 Go take (quod he) the Concubines that David left behinde,
 And keepe them to thy proper vse, and vse them to thy minde,
 Then will thy father thee abhorre, and those be firme to thee
 Which take thy part, when they perceyue you two do disagree.
 This counsell pleased Absalon, and he perfourmd the same,
 And vled them in open sight vnto king Davids shame.
 And well it was allowed off of all men more and lesse,
 Because they saw it commonly to haue so good successe.
 Graunt me (then said Achitophel) twelue thousand me of might,
 And I will after David go and fall on him this night.
 I will vpon him sodenly while that he lyeth at rest,
 Who is but weake, and all his men with wearines opprest.

Achitophels
 counsell as
 gaynt was
 vnd.

Chusai os
uerthpoueth
the counsell
of Achito-
phel.

So shall thy father be afrayde, the people will be gone;
Then shall I ride him of his life when he is left alone,
And bring agayne the people all to thee with one accord, (lord.
Who when they find him dead will come and serue thee as their
This saying pleased Absalon, his father should not live,
The rest they thought no man on earth could better counsel give.
Yet let vs heare (quod Absalon) what Chusai will say,
It may so fall that he perchaunce will take an other way.
And when he came he brake to him Achitophels intent,
And bad him freely speake his mind and he would then consent,
Forsooth (quod he) if I may speake my phansy from the rest,
The counsell of Achitophel at this time is not best.
For as thou knowest thy father and his men be very strong,
And being chased in their minds, as they haue bene so long,
Are now become like cruell beares all robbed of their whelpes,
So that their fiersnesse will not passe on thee nor on thy helpes:
Thy father is a man also well practised in warres,
He will not tary long in place for feare of soden scarres,
And for my life he lieth hidde, within some cane or denne,
Or other place, where is with him a number of his men.
If some of those he left behinde at first be ouerthowen,
Yet that thy men haue got the worst it will abode be blowen.
So shall the stoutest of thy route when they thereof do heare
Be faynt & shrink, as though they were all out of hart for feare.
Wherefore my counsell now is this, from Bersaba to Dan
That all the people may be prest in armour eury man,
So shall thy men as farre excēde as both the seaish sande,
And when thou comst into the field he fall into thy hande.
For we shall come on him as thicke as dew vpon the ground,
So that there shall not one of all his men aline be sounde.
And furthermore if that he be in citie or in towne,
We shall with ropes & strength of men pul al that citie downe,
And draw it to the riuer side, and cast it stone by stone
Into the sea, vntill we haue not left remayning one.
This counsell pleased Absalon and all the other well,
Who thought he gaue moze sound aduise then did Achitophel.

To Sadoch and Abiathar then Chusai doth come,
 And of Achitophels deuise he vttereth the somme.
 But thus and thus did I (quod he) his counsell ouerth2ow,
 And therfoze with some messenger to David now did go,
 And bid him get away this night out of the wilbernesse,
 And passe the water, other wise he will be in distresse.
 Then Sadoch and Abiathar herein had great respect,
 How that their sonnes might know of this & matter vn suspect.
 Wherfoze the message they commit vnto a wenche that goes
 To Rogels wel, as though she went to water there her clothes,
 Where that their sonnes Ahimaas and Ionathas did lye,
 That none within Ierusalem should see or them espye.
 So they receyuing of the mayde the message to them sent,
 Made hast and tracted not the time, but forth away they went.
 Yet of a ladde they were espied, who tolde it Absalon
 That such two men were passed forth and out of Rogel gone.
 But they befoze the messengers that he sent out from him,
 Were got into an house within the towne of Bahurim,
 Wheras their host to saue their liues within his well them hid,
 And made his wife to couer it that they should not be spid,
 Who toke a cloth and spred it forth vpon the well on hye,
 With wheate thereon, as though it were set out abrode to dye.
 And when those came that after them did narrowly pursue,
 And made enquiry where they were, and had her answer true,
 They are (quod she) gone oze the brooke but euen a while agoe,
 If you make speede and follow them they cannot scape I know.
 The men with this delusion went forth and sought in vayne,
 Who in the end not finding them returned home agayne.
 This being knowen the messengers were let out of the well,
 And came to David and began their message so to tell.
 Go get you oze the water brooke as quickly as you can,
 Achitophol is purposed to kill you eury man.
 Then David being certified of all was done, and what,
 He slacke not but hasted forth and ouer Iordan gat.
 So going forth he came vnto the towne Mahanaim
 Belonging to the tribe of Gad, where he refreshed him,

Ahimaas &
 Jonathan are
 hid in a well.

And lying there his very friends whom he had tryed long,
Came in to see and visite him, and so to make him strong:
Who brought him beds to lye vpon & presents meete for kings,
With erthen vessels for the vse of other needefull things,
Of barley floure and parched corne, of beanes and also wheate,
Of honey, butter, sheepe and cheese, for all his men to eate,
For weary, hungry and athirst, was he and all his trayne,
And their intent was to refresh and ease them of their payne.

Cap. 18.

Achitophel
hangt hym
selfe.

Now Absalon with all his men, as ye haue heard befoze,
Pursued Dauid, and was come the water Iordane oze.
But destitute of his chiefe stay and staffe Achitophel,
Who hangt him self when that he saw his counsell go not well.
And being come within the coast and lande of Gilead,
He camped there, and Israel with all the men they had.
Preparing in a readynes his army in that coast,
He made Amasa gouerno: and Capteine of his hoast.
And Dauid also now began his numbers to deuide
Into three armies seuerall, with Capteines them to guide.
The first to haue in gouerning to Ioab he commit,
The seconde to Abisai to take the charge of it,
The thirde he put vnder the hande and rule of Ittai,
Who neuer would forsake the king but liue with him and dye.
Thus when he had in order set his armies for to go,
He told the people he him selfe would go with them also.
Thou shalt not go, the people sayd, for if we chaunce to flye,
They will not care nor greatly passe, because they hunt for thee,
Nor yet regard vs any whit though halfe or moze were slayne,
So long as thou art not in reach their labour is in vayne.
Wherfoze in Citie do abide, for thee it shall be best,
And if we neede do succour vs, of God thou shalt be blest.
Then said the king, loke what ye will in this thing haue me do,
I am content to frame my selfe according thereunto.
Now as the king stood in the gate to see the people passe,
For disobedient Absalon his heart full heauy was,
And as the Capteins passed by vnto them all he spake,
Intreate the yong man Absalon most gently for my sake.

The

The people heard what charges king Dalia the Captains gave
 Concerning Absalon his sonne; how that they should him saue.
 So forth to battell all they went out of Mahanaim,
 And gan the field to fight within the wood of Ephraim,
 Where Davids host a slaughter made of twenty thousand me,
 That toke the part of Absalon agaynst his father then.
 And by the wood and such mishaps as in the wood did light,
 As many did miscary as did perish in the fight.
 And Absalon when that he could not make his party good
 With Davids men, was put to shifts and fled into the wood,
 Where he was hanged by the heare upon an Oken bow,
 His horse was gone, and to vnlouse him selfe he knew not how.
 A man of Davids riding by and chancing him to see,
 Told Ioab how that Absalon was hanging on a tree.
 And why (quod Ioab) didst not thou dispatche him at a blow,
 Ten sicles should be thy reward if thou hadst done but so.
 I do (quod he) much more the kings commaundement regarde,
 Then all the sicles which thou wouldest giue me for my reward,
 For if to me were giuen so much as any house could fill,
 Yet would I not stretch out my hand king Davids sonne to kill,
 For I did heare wite his men when he did say thus much,
 Beware ye hurt not Absalon nor yet the yong man tutch:
 And if I had I know full well it would haue cost my life,
 Pea thou thy self wouldest first of al haue slayne me wth thy knife.
 Then Ioab saide, I may not here with thee thus trifling stande;
 And so he gat him forth apace with thre dartes in his hande,
 And thrust them into Absalon as he came vnderneath,
 And other ten did lay him on as long as he did breathe.
 Then Ioab blew his trompet vp the people for to spare,
 And pitied them for that he saw how they seduced were.
 The bloody corps of Absalon they threwe into a pit,
 And layde thereon an heape of stones to be a marke for it.
 To Ioab came Ahimaaz he knowing of this thing,
 Let me (quod he) I pray thee go with newes vnto the king.
 Thou art no man (quod he agayne) this tidings now to beare,
 Thou shalt therby displeasure get as I do greatly feare.

But Iobab said to Chusai, go thou and tell the king
 Of this conflict, and make report of this and eury thing.
 He thanked him with reuerence, and as a ioyfull man
 Departed thence with his dispatche, and vnto Dauid ran.
 Ahimaaz to Iobab said, I pray thee hartely
 That I may at this time also runne after Chusai.
 And why (quod Iobab) wilt thou run? it is not worth thy payne,
 For neither thanks nor yet reward thou shalt receiue agayne.
 Well what so ere befall (quod he) yet let me go I pray.
 If thou (quod he) wilt needes be gone I will not say thee nay.
 Ahimaaz a nearer way had found, and ranne so fast
 That he gat ground of Chusai although he came out last.
 Now as the king sate in the gate euen of Mahanaim,
 With other mo such as he had appoynted there with him,
 The watchman watching oze the gate at last he spied one,
 Where he came forth apace apace, and running al alone.
 With that the watchman cryed bolone and tolde it to the king,
 Who said it was some person sent him tidings for to bring.
 The watchman sawe one other come, and thereof gaue a signe,
 Who said, it is some messenger with newes of me and mine.
 The watch againe said to his grace, me thinke the foremost man
 Doth seme to me as though it were Ahimaaz that ran.
 The king which had experience of his fidelitie,
 Can say, he is a godly man and witheth good to me.
 Then came Ahimaaz and said, to thee (O king) be peace,
 That many dayes and yeres thy life in honour may increase.
 And falling bolone vnto the earth, he saith, the God of might
 Be blessed now and evermore which puts thy foes to flight,
 And shuts them vp into thy hande as birds within a net,
 That now I trust my lord the king securitie shall get.
 But is the yong man Absalon (quod he) all safe and well?
 Ahimaaz said somewhat then, but would not playnly tell.
 When Iobab had thy seruants come both Chusai and me,
 I can no more but thus much say, a tumult did I see.
 Well (quod the king) then stand aside, & turning him he stayde,
 And thereupon came Chusai, and thus to him he sayde.

God

God netwes my lord, god netwes I bring, the rebels of thy land
Which rose agaynst my lord the king are fallen into thy hand.
But is the yong man Absalon (quod he) all safe and sounde?

Both he and his confederates lye dead vpon the grounde.

Then was the king so much agreend that vp on fote he stept
Into his chamber, where alone for Absalon he wept.

And heeing but vpon the steppes his teares for grieve burst out,

O Absalon my sonne my sonne, resounding round about,

Would God (quod he with sobbing voyce) for thee I might haue

O Absalon my sonne my sonne, still blubbering he cryed. (oyed,

Then was it vnto Ioab tolde how David much betwayde

The death of Absalon his sonne, which nothing him awayde,

Whereby the day of victorie when they intended most

To haue reioyced, did become a mourning to the host.

The people went and stole away as men in daungers deepe

To flye in battell, and bethinke where they may safely creepe.

The king by this time hid his face and cryed out amayne

As one y would giue vp the goost, because his sonne was slaine.

Then Ioab standing in some feare his men would all away,

He boldly prest vnto the king and thus to him did say:

Thou shamest all thy men of warre and makest them to muse,

Whose faythfull harts for thy defence no daungers did refuse.

Thou liuest, & thy sons do line, & we do live thy men, (ning the

Thy daughters, wiues, & concubines, what meanes this mour

It seemeth that thou louest them who sought thine overthrow,

And wayest not thy friends awhit that stucke vnto thee so.

For this thy mourning doth declare that thou regardest not

Thy princes, neither yet the men that honour haue thee got.

If Absalon had scaped death, I do perceine and see,

And we thy men our lines had lost, that had well pleased thee.

Up, get thee forth abroad in fight, and do thy seruants cheare

With gentle and with louing words, or else by God I sweare,

Thou wilt not haue a man this night, for they will thee forsake,

And be agaynst thee eury where with all that they can make.

Which will be worse then all the harmes that yet vpon thee fel,

Euen from thy youth, or since thou wast first king of Israel.

David moue
meth for his
sonne Absa
lon.

Cap. 19.

Then

When David gat him home to shew him selfe among his men,
 And they that kept before alwe came flocking to him then,
 For all the Tribes of Israel among them did contende,
 Who first should bring king David home unto his iourneys end.
 Then such as by the crafty meanes of Absalons aspire
 Seduced were by simplenesse, and knew not his desire,
 Can thus to reason with themselves: full well we vnderstand
 That David hath preserved vs, our wiues, our gods, and land,
 And that he hath in our defence withstoode our mostall foes,
 And for our better quietnes hath giuen them ouerthrowes,
 And that he is our lawfull king whom we did once annoynt,
 Whom Absalon of life and realme did seeke to disappoint:
 Since Absalon is dead therfore, why take we not the payne
 To wayte vpon our Lord & king, and bring him home agayne.
 The people reconciled thus, the king to Sadoch sent
 And to Abiathar the priest, declaring his intent,
 Which was, to go and seeke with those of Iuda to perswade,
 Who ioynd themselves with Absalon in his attempts he made,
 And say to them, why haste ye not king David to restore,
 As do the men of Israel who ready are therfore?
 We are by nature kinne to vs, our brothers as ye know,
 Why do ye linger last of all your loyalty to show?
 And thus much say to Amasa, of all that may be found,
 He is the nearest kinne I haue that liueth on the ground,
 And that I sweare by God about I minde he shall succede
 And be my Captaine generall to rule in Iobabs stede.
 This talke of theirs did so perswade with Iuda, that they went
 And graunted him their present ayde, & that with one consent.
 And therupon they sent him word to let him vnderstand
 That he and his might safely now returne into that land.
 So David going with his trayne euen toward Iordane shore,
 All Iuda met him by the way for to conduct him oze.
 And Semei who had the king reuiled to his face,
 Came now with Iuda for to seeke his mercy and his grace:
 Who comming out of Bahurim with Iuda for to go,
 A thousand of the Beniamites he brought with him also.

And

And Ziba of the house of Saul with all his sonnes sittene,
 And twentie seruantes in a rowe, was there among the sene,
 Who gat them at the water bryke of Iordane, to abide
 The speedy passage of the king, to meete him on that side.
 The king now being passed out but euen a litle while,
 There came before him Semei him selfe to reconcile,
 And falling flat vnto the ground in mild and humble plight
 Besought him pardon for his faulter and his great oversight.
 Impute not now the wickednesse that then thy seruant did,
 And lay it not vnto my charge, but let it all be hid,
 I did misuse full wickedly my lord king David, when
 He from Ierusalem went out and fled with all his men,
 I do it know, and now confesse that I haue done amisse,
 Beseeching thee my lord and king to pardon me for this.
 And now behold I am the first of Iosephs house this day,
 That am come down to meete my lord & bring him on his way.
 Abisai with grudging heart offended at his wordes,
 Said to the king, shall not this dogge now lye vpon the roode?
 That matter doth not apperteyne to you (quod David than)
 I say this day in Israel there shall not lye a man.
 For I am king I know it well, therfore to Semei
 He spake & gave him gentle wordes, and said he should not lye.
 So forth he went untill he came Ierusalem vnto
 Where that Miphiboseth him met as well as he could go,
 Who neither trimmed vp his beards nor yet did wash his feete,
 Untill the king in quiet peace returning he did meete.
 Then David said as sone as that he cast on him his eye,
 Miphiboseth how chaunced it, thou wentest not out with me.
 O my most deare and soueraigne lord my seruant was vntrue,
 For falsly he deceyued me that put in him my trust.
 I wold him to prepare mine Ass and all things for the same,
 To ride vpon with thee my lord the seruant being lame,
 But with his subtiltie he hath thy seruant sore abused,
 And vnto thee my lord and king vniuently me accusde.
 My lord thou art an Angell art that can iudge all things right,
 And therfore as thou shalt thinke most meetest in thy sight.

The witness
of Semei.

Miphiboseth
meteth the
king in Ierusalem.

For where as all my fathers house was worthy to dye,
 For that with thee and thine king Saul did deale so cruelly.
 Yet was thy mercy vnto me thy seruant then so great
 That at thy table with thy sonnes thou settest me to eate.
 But seeing mine inheritance by thee is giuen away,
 What right haue I to come before the king, or more to say.
 Thou neede no more to speake (quod he) we will that this ye do,
 That thou and Ziba shall deuide the land betwene you two.
 Since that my lord (quod he agayne) is now returned in peace,
 Let Ziba take all to him selfe and make his best increase.

Berzelai
 meeteth king
 David.

From Roglim comes Berzelai to meete the king also,
 In well appointed wise to wayte and with his grace to go,
 Who for the space the king did lye within Mahanaim,
 Did friendly of his store conuay all needefull things to him:
 For God had blest him very well with riches and with wealth,
 And he wisht David great increase of honour and of health.
 The king requested that he would go with him if he might,
 And he would by all meanes he could his curtesie requite.
 I haue not long to liue (quod he) and needefull tis that I
 Should not so much for honour sake as learne how well to dy:
 For I am steeped so farre in yeres that I haue no god skill
 To iudge or yet discern betwene the good and that is ill.
 My stomacke is so weake it can away with little meate,
 Thy seruant hath no tast at all of that which he doth eate.
 In musike I haue no belife, nor yet in skilfull man,
 Why should I to your maiestie be such a burthen then?
 Thy seruant will a little bring the king forth on his way,
 And will beseech my lord that then returne agayne I may
 Vnto the lande where I was borne, and there to lay my bones,
 Euen with my parents in the graue among the grauell stones.
 But if it please my lord the king Chimham my sonne shal be
 Thy seruant, vnto whom thou mayst do what it pleaseth thee.
 Then said the king, and for thy sake I will him so rewarde,
 That thou shalt well perceine I do thy kindnes much regards.
 So all the people passed forth, the king with all his trayne,
 Berzelai then took his leaue and turned backe agayne.

When

When Iuda and halfe Iрак were passed Iordans harkes,
 And had y^e king to Gilgal brought as men most worthy thanks,
 Then came the rest of Irael to David and gan say,
 Why hath all Iuda stole thei^e now so secretly away,
 And brought the king with al his house past Iordan river thus,
 And made not priue therunto so much as one of vs:
 Then Iuda hearing Irael this great complaynt to make,
 Did shewe an answer out of hand to them, and thus they spake:
 The king is neare of kin to vs, we haue him therfore brought
 Of loue, and not for great reward or honour that we sought.
 They said againe, our part in him is ten times more the yours,
 And being ten to one we say the greatest part is ours.
 We did not well for to despise our counsell in this thing,
 We might haue made vs priue of restoring home the king.
 Thus they debated to and fro this quarrell of some grudge,
 But Iuda did prayeyle therein as eury man might iudge.

But now a man of Belial, one Seba call by name,
 Had got to him all Irael, and gan it to proclaim
 How they no part in David had the sonne of Iai,
 Nor yet inheritaunce in him, and spake it scornfully.
 So when as Seba blew his troupe ech man gat to his tent,
 All ready for to follow him which way so ere he went.
 But Iuda sticke to David fast, and not a man did mis,
 From Iordan to Ierusalem were full and wholly his.
 Now while this geare a working was with them of Irael,
 King David in his house at home not finding all things well
 Among his women Concubines, who had offence commit
 With Absalon while he was out, gan now to punish it:
 Yet not with death as was the late, but shut them all by fast
 In prison close, allowing foode so long as life did last.
 Then hearing of these mutinies and stirres in eury place,
 Sent out all Iuda to prepare, and that in thre dayes space.
 And gaue that charge to Amasa, but when he brake his day
 He grew in feare of some mishap, and thus began to say:
 Now Seba in this faction shall hurt and harme vs more
 Then did my deare sonne Absalon in his attempts before.

A strife be-
 twene y^e men
 of Irael and
 the men of
 Iuda for king
 David.

Cap. 20.

Seba waketh
 an insurrection
 against Da-
 uid.

David shut-
 teth by his
 Concubines.

U. 11.

Take

Take thou therefore Abisai of Iobab then a blind man but not
 And please on Seba least he get some out of the house of David.
 And Iobab took with him also his men the Geshites, and many
 With many from Jerusalem before the Philistines. And as he
 And as he marched on his way this Seba got to get, and was on
 Even at the time of Gibeon with Abisai his brother, and on

Iobab the
 Amasa. Some
 think he did
 it for that
 Amasa took
 parte with
 Absalon, and
 that David
 had made
 him captain
 generall in
 his stead.

Who brotherly saluted him as nothing were amiss,
 And made as though he would have taken about his necke to kisse,
 But suddenly he smote him in the belly with his knife,
 That all his bowels gushed out, so ended he his life.
 Then Iobab and Abisai who were together met,
 To follow Seba at the backe away apace they get,
 And came to Abel, where he was got in with all his route,
 Which Citie Iobab with his host besieged round about,
 And thrusting at a certayne place to overthrow the wall,
 A prudent woman came and gan afoode to crye and call

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10. 11. 12.

Unto the people, praying them they would it not deferre
 Their Captains Iobab to desire to come and speake with her
 Who hearing come the him beheld and asked him if it were he
 I am (quod he) good wife the same, say what thou wilt to me
 Then heare thine handmaide what she saith, he said, I heare thee
 And wil give good attētion eare to that that thou shalt say
 It was the ole of olive (quod he) and sparshall into Iobab
 Before a peace be offered no towne to overthrow
 The Citie here that I am in which called is Abel,
 Hath alwayes kept fidelitie with kings of Israel,
 And yet thou goest about with power a Citie to subvert,
 Who as a faythfull mother peace doth nourish in her heart,
 O Iobab this thy pyramie with right doth not accuse,
 So to destroy the heritage pertaining to the Lorde.
 God shield (quod he) I should attempt this Cities overthrow,
 It never came into my thought that crueltie to show.
 But this it is, there is a man, one of mount Ephraim,
 One Seba who remaines with you, our quarrell is to him,
 Who doth rebell agaynst my lord king David so ceably,
 Deliver him and we will then depart hence quietly.

Then

Then let my lord be true a while and I will do thy will
 I provide (quod they) ye shall receive his head cast ope the wall.
 Then she with wisdom of her words among them first to come,
 Did cause his head be smitten off and hurld to Ioab downe.
 A trumpet then he made to blow and from the Citie went
 With all the host he brought with him, eke ma home to his tent.
 And Ioab to Ierusalem returned to the king,
 And told him of his good successe, and eury other thing.
 Now after these seditions the king new order takes
 Among his chiefest officers, and first of all he makes
 Ioab the sonne of Zaruia chiefe captaine of the host
 Among the men of Israel to leade in eury coast.
 Bahala a warlike man and one of perfect skill,
 The Corechites and Phelthites to guyde it was his will.
 The tribute which he had among the nations won with fame,
 He did commit to Adram to gather up the same.
 Now Iosaphat was set to note up eury thing,
 And Seua scribe to write all that pertained to the king.
 But Sadach and Abiathar were priestes of high degree,
 And Ira was thier counsellor, and great in dignitie.

Now after this an hunger great the people fell among,
 Which durst in King David time the space of thre yerres long.
 The king enquired what cause of this great plague should be.
 The Lord made answer, thus for Saul and his great crueltie
 Which he had shewed to Gibeonites, with who duke Iosua made
 A couenaunt both of peace and life, and bound them to a trade,
 Which trade they did observe, yet he sought their overthrow,
 Both Iuda and the Irachites he sought to pleasure so.
 None of the seede of Israel were now the Gibeonites,
 But were a certayne remnant left of all the Amorites,
 Of whom then David did demand what he for them should do,
 O what attonement shall I make that ye will gee vnto?
 We will (quod they) no siluer haue nor gold of thee at all,
 Nor any man to dye for vs but of the house of Saul.
 Loke what ye will (quod David then) haue me for you to do,
 Disclose your minde and you shall haue me ready thereto.

Cap. 21.

The dearth
 that fell in
 Davids
 time.

He do request that of the line and kindred of king Saul,
 In Gibeah before the Lord seven may be hanged for all
 The king had great compassion on Ionathas and his,
 And would not for his oath of olde his sonne should do amis,
 And was exceeding glad because they did no mo request,
 That he might save Miphiboseth from hanging with the rest,
 Fro Rizpa her two sonnes he take which she did beare to Saul,
 Miphiboseth and Armoni, these two and they were all,
 From Merob other five he take, which she by Adriel
 Had in her life, and after were by Michol brought up well,
 Thus plagued were the sonnes of Saul even for their fathers sin,
 Who did destroy the Gibeonites and had delite therein,
 But Rizpa that was wife to Saul made speede without delay,
 To pitche her tent upon the hill to keepe the beastes away,
 And would not suffer beast nor foule to touch her sonnes at all,
 Fro barnest time, till God did make his rayne fro heave to fall,
 The king when he did understand her motherly intent,
 Their bodies to remove away he caused one be sent,
 The bones of Saul and Ionathas he likewise brought away,
 From Iabes, who did stealthily from Bethlem them convey,
 Where they had by the Philistines bene hanged up on trees,
 That day that Saul did loath his life and willing was to dye,
 And so the seven that hanged were with the bones of Saul,
 With those of Ionathas his sonne, he did convey them all,
 Into the lande of Benjamin, and put them in a pit,
 Where Cis the father of king Saul lay buried in it,
 When this was done as David did commaund & give a charge,
 The Lord withdrew the plague of death, & plenty sent at large,
 Now after this God gave to him alway the upper hande,
 Of all his foes the Philistines, which warred in his lande,
 He bet them downe in battels four, & slue the Giantes strong,
 Which to his prayse and honour great was nopsed all about,
 Then David for the victories which in his latter dayes
 God gave to him, he thus began to give him laude and prayse,
 O Lord thou art my rocke and fort that doest me well defende,
 My onely safe deliverer from those that ill pretende.

Cap. 22.
 David for
 his victo-
 ries pray-
 seth God.

God

God is my strength, in him I will put all my hope and trust,
 For I do finde him vnto me both mercifull and iust.
 He is my shield, the borne of health, my towler that is so strong,
 My refuge and my sauour from taking any wrong.
 I will on him call day and night who woorthy is of prayse,
 Not doubting then but that I shall preserved be alwayes.
 The pangs of death gat me about and griped me full sore,
 The flowing floods of wicked men did fray me more and more.
 The sorowes of the hell or graue me compassed about,
 The snares were set to trappe me in that I should not get out.
 When in my trouble did I call vnto the Lord on hye,
 Who from out of his holy place gaue eare vnto my cry.
 God beinge woorth he made the earth to tremble and to quake,
 And all the bottome of the mount to totter and to shake.
 A smoke out of his nosegayls came whē he to wrath was bent,
 Consuming fyre with kindled coles out of his mouth he sent.
 He bowed heauen as he came down mine enemies to confound,
 The misty cloudes beneath his seate made darknes on the ground.
 He rode vpon the Cherub and the Cherubin also,
 And on the wings of all the winds his flight was to and fro.
 He framed darknes as a tent him round about to be,
 With waters gathered into clouds that no man might him see:
 But when he list his presence shew and to appeare in sight,
 Then with the haile & flashing fire the clouds he maketh bright.
 God with his sunny thunder claps and fyre dartes sent out
 With soden lightnings, maketh them to feare him all about.
 O Lord the sea vncouered was, whose surges rise and fall
 At thy rebuke, and at a blast thy foes were drowned all.
 The Lord hath frō the heauen aboue his help to me sent downe,
 And drawen me out of waters great which came on me to
 He by his might deliuerd me frō all my foes ech one, (drowne.
 When I was weake and not of power to cope with the alone.
 They went about me to preyment in my most heauinesse,
 But yet the Lord so wrought therein they could me not oppresse.
 He brought me forth in open place to haue my scope at will,
 And of his fauour and his loue preserved me from ill.

And

And as I was a guiltlesse man and borde of all offence,
 So to the cleanness of my hands I gaue no recompence,
 For that I kept the wayes of God and walked in the same,
 Nor did not speake agaynst my Lord nor yet his holy name,
 But had an eye vnto his lawes to keepe them in my hart,
 His statutes did I not cast off, nor from them once depart,
 An vpright life the eyes of God delighteth much in it,
 From wickednes I did refrayne, and would it not commit,
 Therefore the Lord requited all my doings done aright,
 According to my righteousness appearing in his sight,
 The Lord with him that godly is will godly be also,
 And with the man that is vpright vprightly will he go,
 With those that are elect and pure he will with them so be,
 And with the froward he will deale with them as frowardly,
 The meeke and simple man of heart thou wilt not let confound,
 As for the proude and lofty man thou pullest to the ground,
 Thou art (O Lord) my light & guyde to walke in all thy wayes,
 Thou wilt my darknes make to shine as clere as þe none daies,
 For by thy helpe an host of men I shall them make to fall,
 And through my God shall batter downe the hard & stony wall,
 The wayes of God are incorrupt, his worde must triall haue,
 and to the stedfast saythfull man he is a shield to saue,
 For who is God except þe Lord which made both heauē & earth,
 There is none other God but he that giueth life and breath,
 He is the God that girdeth me with strength to go to warre,
 And maketh playne the way and path that I may see a farre,
 My fete he maketh like the hinders of a witness for to go,
 And setteth me vpon my place as pleaseth him also,
 My hands he teacheth for to fight, mine armes he maketh strong,
 To draw and breake a bow of Steele in compasse short or long,
 By thy good sure protection and by thy sauing health,
 And by thine ayde and mightiest strength I do increase in wealth,
 Thou hast enlarged all my steps in stretchyng them a wide,
 And eke my treadings made so playne my fote it can not slide,
 My foes I fiercely did pursue, and turned not agayne,
 Untill I had put all to flight, and many of them slayne.

I bet and wounded so my foes that in no maner wise
 Once vnder foote, they could agayne be able to arise.
 Thou didst me girde about with strength in battell for to fight,
 And hast dispersed all my foes abrode out of my sight. (bend,
 The neckes of mine illwillers (Lord) thou didst bow downe and
 That I on them might worke my will and pleasure in the end.
 They looked round about for helpe but no man did appeare,
 To God they cried in their distresse, yet would he not the heare.
 I bet them still as small as dust that winde doth blow away,
 And trode on them as men do treade vpon the myze and clay.
 O Lord thou hast deliuerd me from all seditious bandes,
 And made me to be gouernour and head of diuers landes.
 A people strange and eke vnknownen will humbly me obey,
 Where as mine owne will ouerthwart and stubboynly say nay.
 Now blessed be the liuing God and praysed be his name,
 The God of my saluation that worthy is of fame.
 It is the Lord that gaue me power reuenged for to be,
 And brought the people all into subiection vnder me.
 He saued me from all my foes, and set me vp aloft
 Above the wicked cruell men that rose agaynst me oft.
 I will therfore prayse the O Lord among the Gentiles all,
 And sing vnto thy holy name, and thereon dayly call.
 Thou hast for thine anoynted king such mercies great in store,
 And them to David and his seede hast giuen for euermore.
 When David had now ended this his Psalm of thaks & praise,
 He speaketh certaine sentences for to conlude, and sayes.
 King David which is cald the sonne of Isai hath sayde,
 And the anoynted man of God whose kingdome sure is layde,
 The holy spirite of the Lord my speech he doth it gayde,
 For to my tong his sacred worde is fast and surely tyde.
 The Lord my God of Israel hath this by promise made,
 That in his feare and loue I shall the iust men gayde and ayde.
 As morning light when sunne is vp & boyde of clowde & rayne,
 So shall my house in shining bright & clearnesse still remayne.
 For by his euerlasting bonde it shall so stande alway,
 That it may grow, but not as grasse that hath his quick decay.

Cap. 23.

I. s.

But

Here David
numbeth
his people.

But wicked and vngodly men shall be like thornes that pricke,
Pluckt vp and not be suffered within the ground to sticke,
But yet the man that toucheth them he must be in that case
Defenced well, that he may take and burne them in their place.
It came now into Davids minde his people for to summe,
To see what number in his lande would rise thereof and come,
Commaunding Ioab for to go throughout all Israel,
And take a view of all his men that vnder him did dwell.
The Lord thy God increase (quod he) thy people in thy lande,
But what doth moue my lord & king to take this thing in hande?
The king would not be turned from his purposed intent,
And therefore for to view his men his words abroad he sent.
And passing ouer Iordan brake vnto the vale of Gad,
They went and summed eury man from thence to Gilead,
From thence to Iaan, and so south to Sidon and to Tyre,
The Heuites and the Canaanites their numbers to enquire,
And so from thence to Iuda lande which in the south is plasie,
And therein made to Beersaba their progresse at the laste.
Now when they had bene thus abroad nine monethes & twenty
The home vnto Ierusalem they turne againe their wates, (daies,
Where Ioab vnto David gaue the summe of Israel,
Which were eight hundred thousand men as he did count & tel,
All fighting men, besides all those which Iuda well could yeld,
Which were five hundred thousand men all able for the fielde.
When this was done, within his heart the king conceived then
A great misliking of his dede for numbring of his men.
Wherefore with heauy hart and voyce vnto the Lord he cries,
That he would pardon this offence committed in his eyes.
That night the Lord commaunded Gad the Prophet for to go
And breake with David for his fault, and tell him so and so,
And whē thou hast in eury point these plagues before him laide,
Then will him for to make his choyse as I to thee haue saide.
When Gad was come vnto & king, the Lords will is (quod he)
What of such plagues I shall recite thou make thy choyse of these.
Wilt thou haue hunger seuen yeres space to ouerpresse thy foe?
Or els thre monethes to feele the smart of wars & mighty hande?

And with the plague of pestilence he visited three dayes:
 Choose which thou wilt, & I will make report of that thou sayes.
 Hard is the choise O Lord (quod he) yet Lord let be thy will,
 That I may fall into thine hands to saue or els to kill.
 Then did the Lord for three dayes space a pestilence provide,
 Wherin of Davids whole account a seuentie thousands dyed.
 But when vpon Ierusalem the Angell now began
 To smite and to destroy the same, the Lord repented than
 Of all the former faults commit, and bad him hold his hand,
 For he would haue compassion and pitie on the land.
 Then David with a soyr heart laments that grienous case,
 And to the Lord with teares he calls for mercy and for grace.
 The people sinned not (O Lord) to haue this plague of thine,
 These sheepe (alas) what haue they done: the sinne (O Lord) is
 Let not the harmles innocent be plagued now therfore, (mine.
 But me and all my fathers house destroy for enermore.
 The Prophet Gad to David came, him willing in this case
 To go and reare an Altar vp in Ornans threshing place.
 And when that Ornan saw the king and all his men so nye,
 He met him, and with reuerence fell downe vpon his knee,
 And said to him, why doth my lord come vnto me this houre?
 In soth (quod he) it is to buy of thee thy threshing floze,
 To make an Altar to the Lorde, and pray to him for peace,
 That this great plague of pestilence may from the people cease.
 My lord (quod he) take what thou wilt, and do as seemeth good,
 Take Oren, Charrets, & with them the instrumentes for wood,
 I freely giue them to my lord, and do beseeche thy God,
 That he accept thee in his sight and do withdraw his rod.
 Not so (quod he) I will it shall be truely solde and bought,
 I will not offer to the Lord the thing which cost me nought.
 So David bought the threshing floze and Dre for sacrifice,
 And gaue to Ornan for the same as they agreed of price.
 Then offering vp peaceofferings vpon that Altar now,
 The plague did cease, and God the same did very well allow.
 Now David being old & weake with yeres & troubles past,
 Could not in bed get any heate with clothes vpon him cast.

David is plae
 gued for sinne
 byng his peo-
 ple.

3. Regum
 Cap. 1.

His seruantes then did counsell him some yong & tender thing,
Whose lively blood with pleasant heat might cherish vp y^e king,
Should lye by him vpon his brest, not meaning any harme,
But rayse a vitall heate in him and make his body warme.
And so they made a carefull search throughout all Israel,
And found at length one Abisag in Sunam that did dwell,
Who being brought vnto the king her seruice did imploy,
To call agayne that lively heate which yeres and age destroy.

Adonia aspi-
recth to the
kingdome.

And now began Adonia for to aspire on hye,
As had his brother Absalon before vnsurprisingly.
And gan all things for his estate both horse and men to seeke,
His father did not seeme at all with any thing mislike.
The Capteine Ioab took his parte, and eke Abiathar,
As chiefe of counsell eury way his matters to preferre.
But faithfull Sadoch that god priest would neuer take his part,
Nor Nathan, nor Banaia, would that way bend their hart.
At Rogel was his sacrifice and all provision had,
And there vnto his brothers all and Iuda he had.
But Nathan nor Banaia nor other mightie men,
Nor yet his brother Salomon he called with him then.
And here vpon to Bethsabe the Prophet Nathan goes,
And what he sees, and what he heares, to her he playnly shewes.
Hast thou not heard what wicked seede Adonia hath sownen,
And yet vnto our lord the king his purpose is vnknownen?
But if you loue your owne estate or Salomon your sonne,
Then marke what counsell I will giue, and see that it be done.
Go get thee forth vnto the king and thus vnto him say:
My lord O king dost thou not make an oth to me for aye,
That Salomon my sonne should sit vpon thy kingly seate?
And now thy sonne Adonia thereof doth him defeate,
And while thou talkest with the king about thy sonne alone,
I will come after and confirme thy sayings eury one.
So Bethsabe to David went into his chamber holde,
Where Abisag was ministring because the king was olde.
She bowling downe with reuerence and great humilitie,
He then demanded what the cause of her repaere should be:

My lord (quod she) I didd say since unto thine handmaid I swore,
 That Salomon should after thee as king the scepter beare.
 And now behold Adonia he is proclaimed king,
 And thou my lord unto this houre not prync to the thing.
 His Oren are all offered up, his shepe and cattell fat,
 And hath both Ioab and his priest Abiathar therat.
 And all thy sonnes be there with him save Salomon alone,
 With many other mightie men that unto him are gone.
 And now my lord be the eyes of all the people Israell,
 Who thou wilt haue succede so loke y thou thy self should tel.
 For els when that my lord doth rest, both Salomon and I
 We shall transgressours counted be as we thy selfe to do.
 And while the thus stood with the king debating round about,
 The Prophet Nathan commeth in his pleasure for to know,
 And when he had with reuerence obediace duly made,
 He told him tale, and with the king gave counsel to perswade.
 My lord O king hath thou commaunded or to ordeined it,
 That after thee Adonia upon the seate shall sit?
 For he hath made his kingly feast, and thereto hath he bid
 Thy sonnes & Capteins of the host, which thing to thee is hid.
 Abiathar with many mo in banquetts cheerfully,
 God save our king Adonia, God save our king they cry.
 But he and Sadoch that god priests, nor Salomon the sonne,
 For yet Banaia they call to this they have begonne.
 Is this the kings god pleasure now and made to me to din,
 What of my lord I may not know who shall reigne after him?
 When David called Bethsabe and thus unto her swore,
 As God doth live who hath me rid from trouble and from care,
 Assure thy selfe that Salomon thy sonne shall after me
 Sit on the seate of Israel, and thereof king shall be.
 The Quene then yeelding harte thanks & bowing him before,
 To God she prayde that he might reigne and line for evermore.
 The king did call Banaia and Sadoch to him then,
 And Nathan to, and then his minde to beake he thus began.
 Go forth and take with you my men, and set up Salomon
 Upon the mule whereon I rid, and leade him to Gihon,

Salomon is
proclaymed
king.

And there let Sadoch him annoint with trumpets blowing blast,
And then with trumpets do you cry, King Salomon God saue.
Then come you all and follow him, and set him on my throne,
For I haue sworne and do appoynt he shall be king alone.
Amen then said Banaia, the living Lord permit,
That on the seate a happy king be many dayes may sit.
And as the Lord hath bene with thee, so let him giue his strength
Vnto the seate of Salomon, and stretch it more in length.
So they departed from the king, and set vp Salomon
vpon the Spale as they were bid, and brought him to Gihon,
Where Sadoch then annoynted him, and by the trumpets blow,
God saue our lord king Salomon the peoples voyce doth go.
And comming after him with pipes they ioyfully do sing,
Whose sound of voyce & instrumēt made all the earth to ring.
The voyce was such that it did come to Adonias place,
And made his gēts to turne & change the colour in their face.
But Ioab gan to stirre, & said, what meanes this passing noise
Of trumpet blowing in the towne, and sound of men & boyes?
He had no soner spoke the word but in came Ionathan,
Who in the presence of them all to tell him newes began.
Our lord and king assuredly vpon some weightie thing,
Hath caused Salomon his sonne to be proclaymed king.
They haue him brought on Dauids Spale to Gihon regally,
Where Sadoch hath annoynted him our king and lord to be.
Whereat the people shoute for ioy that he shall oze their reigne,
Which is the noise & sounde ye heare of him and all his traine.
And furthermore the people hath giuen thanks to David great,
And pray to God the same may passe the father in his seate.
The king likewise hath prayd God whose mercy brought to
That in his seate before he dyed his sonne inuested was.
When all the gēts Adonia had feasted that same day
Were soze afrayde, and made great haste to rise and get away.
And he him selfe as one that feard the sight of Salomon,
Did flee and catch the Altars boyes to saue him selfe thereon.
Then one comes vnto Salomon and humbly doth begin
To tell the daunger and the feare Adonia is in.

And

God makes request that he would sweare & promise by his word
 That he would not his seruauit put that day vnto the sword,
 If that he may (quod Salomon) to me be saythfull founde,
 No haire that is vpon his head shall fall vnto the grounde,
 But if I finde vntuth in him or wickednes espye,
 He may make his account thereof that he shall surely dye,
 So being brought to Salomon he did him selfe submit,
 And home was sent vnto his house there quietly to sit.

Now came the time that David should passe frō this world a^{Cap. 2.}
 Wherefore he called Salomon and thus gan to him say. (way,
 My time drawes on for me to dye and passe an other way,
 Shew thou thy selfe a man therfore and on the Lord thee say.
 Keepe thou his watch with careful eye, & walke in al his waies,
 That thou in all thy good attempts mayst prosper all thy daies.
 So shall the Lord make good his worde & promise firmly laide
 Vnto his seruauit long ago, when thus to me he saide:
 If that thy childzen take good hēde and guyde their steps aright,
 And walke befoze me in the truth with all their heart & might,
 Then shalt thou neuer want a man to sit vpon thy thzone,
 To rule and gouerne Israel when thou art dead and gone.
 And furthermoze thou knowest right well how Ioab serued me,
 And with a couple how he dealt farre better men then he,
 How Amasa and Abner to he falsly did betray,
 And shed their blood most cruelly, and cast them both away.
 Deale thou therfore with Ioab as thy wisdome shall increase,
 And let not his hore head be brought downe to þe graue in peace.
 But let the sonnes of Berzella be at thy table fed,
 For they came to me when away from Absalon I fled.
 Thou hast with thee one Semei a man of Bahurim,
 Who curst me all the way I went vnto Mahanaim,
 But yet at my returne he came and brought me home agayne,
 Whereas I made an othe to him that he should not be slayne,
 Yet shalt thou not him guiltlesse count, but by thy wisdome god
 See þe his hore head downe be brought vnto þe graue with blood.
 Thus now whē David in his reigne had runne out al his race,
 His soule departed vnto God and left his sonne in place.

F I N I S.